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W. E. McCumber (Editor)
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HERALD of HOLINESS

CHURCH OF THE
NAZARENE
DECEMBER 15, 1979



When the fulness of
the time was come, God
sent forth his Son.

Galatians 4:4,

BETHLEHEM'S STAR— OUR HOPE STAR

The study of astronomy dates back into an ancient period, and records indicate that astrologers observed the movements of the heavenly bodies from man's earliest times. The constellations of the Pleiades and Orion are mentioned in the writings of Job (chapter 38, verse 31), and the coming of the Messiah was prophesied as a star in Numbers 24:17, "There shall come a star out of Jacob."

A new star appeared over Bethlehem at or about the time of the birth of Jesus. The wise men from Persia, who were themselves astrologers, observed this new star with great interest. Lightfoot suggests the brilliant light which appeared to the shepherds could have been the star which became visible to the wise men as well. Modern astronomy acknowledges the formation

and appearance of this new star in the eastern sky at that point in history. As it led the shepherds from the hills to the manger, it became also the guide which led the wise men across the desert to Bethlehem. Their testimony was, "We have seen his star in the east, and are come to worship him" (Matthew 2:2). The Matthew account also records, "When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him" (Matthew 2:10-11).

Bethlehem's star is a symbol of the Star of Hope who was born of the Virgin in the manger. This tiny babe grew into manhood and enunciated a new philosophy of life with a redemptive message that has changed the moral philosophy

of mankind and brought hope and redemption to the sin-enslaved millions throughout the world.

That star shines today in a dark period of human history. With an atomic holocaust threatening the annihilation of the human race and a paralyzing materialism controlling our ethics and economic survival absorbing our daily lives, Jesus Christ is and will remain "the bright and morning star" (Revelation 22:16). He, in reality, has become our peace, our hope of survival, and our hope of everlasting life.

Let us pause in our rush to follow the traditions of Christmas and take an upward look. The Star of Hope fills the sky with beautiful light. Christ is alive and dwells among His people. □



by General Superintendent Charles H. Strickland

by MORRIS CHALFANT

Norwood, Ohio



RONNIE could hardly wait for the sharing period at kindergarten. He had brought his much-prized manger scene to show the others. As he put each piece in its place, he would comment, "This is a wise man." "This is a shepherd." But the children kept asking, "Where is the baby Jesus?" He set the last piece in place. It was a sheep. Tearfully, he said to the teacher, "I've lost the baby Jesus."

We have been preparing for Christmas. We have shopped for gifts, decorated the house, and sent cards. The rush, the crowds, and the many duties have taken from some of us the last reserves of energy and patience.

A number of years ago I read about a little boy who had been taken to the hospital. One of his nurses was very cross and irritable. One day near Christmas, after an outburst of temper on the part of the nurse, the sick boy asked, "I guess you never heard about the baby Jesus, did you?"

"Why, yes," replied the ill-tempered nurse in surprise. "Why?"

"Cause you wouldn't look so cross and sad if you had heard of the baby Jesus," said the little fellow.

How tragic it is for us if we discover at the close of our preparation for Christmas that we, too, have lost Christ from the scene! Christmas is the anniversary of the birth of Jesus Christ. In our hearts and homes are we making Him central in our celebration?

A man built a beautiful house. He would not let his family see it until it was completely finished. Then he brought his wife and three children up to the new house, and with pride showed them through one room after another. Finally he said, "There is only one thing I have not done. Here is a beautiful ark made of fine, perfumed, imported wood. This ark represents religion and I can't decide where to put it. I want your suggestions."

His grown daughter said, "Oh, Daddy, put it in the music room. The place of religion is in the midst of poetry and song."

The grown son, a law student, did not agree. He said, "Put it in the library. Religion is for the intellect, and its place is among the books."

The mother had a third suggestion. "We will put the ark in the kitchen. Religion is practical and

its place is in the center of labor and useful occupations."

The youngest child had said nothing. Putting the ark in his hands, the father said, "Son, you show us where it should go."

The youngster held it for a moment and then took it to the fireplace, where he threw it in the fire. The mother rushed to the fireplace to pull it out, but the father stopped her. They stood watching the ark burn. But something happened. There arose a fragrance from the burning ark which filled the living room, the music

room, the library, the kitchen—in fact, every room in the house. Suddenly the father exclaimed, "That's it. That's the way it ought to be. Religion belongs in all the rooms. There is no room, no place at all from which it should be barred."

It was Christmas in London; the streets were jammed with traffic, and drivers were losing their tempers. One driver in particular, who had decorated his lorry that morning by putting a bunch of holly on the hood, seemed to think that everyone should make way for him. When a taxi in front blocked his progress, he leaned out and began to shout abuse. The taxi driver replied, "What's the use of 'aving 'olly on your bonnet if you ain't got 'olly in your 'eart?"

So many of us fail at this point. Outwardly we celebrate God's marvelous gift of His Son who was born at Bethlehem, yet often without the true spirit of peace and goodwill in our hearts. And while men see the holly outwardly displayed, it is the holly in the heart that counts.

What place are you going to give the Lord Jesus Christ during this particular season? Are you going to place Him in the center, and worship Him? Before you even think of giving anyone else a gift, give Him the gift He asks of you when He says, "Young man, young woman, give me your heart." The greatest gift that God gave was the Lord Jesus Christ, and the greatest gift you can return is yourself, by your devotion to Him, the Savior of the world. But before you can give yourself to Him, you must receive Him.

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12). □



HERALD of HOLINESS

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JEWs had conceived of God as holy and distant—the Wholly Other, the Transcendent One. Greeks believed God to be apathetic—the impassive and unfeeling God. A new note is sounded when the anonymous author of the Epistle to the Hebrews, in one of the most beautiful christological passages in the New Testament, describes Jesus as a sympathizing high priest (Hebrews 4:14-16). In Jesus Christ a new day has dawned in terms of one's relationship to God.

Jewish Christians, to whom the author of Hebrews was writing, were considering a return to Judaism. They had apparently been chided by Jews with the claim that Christians did not have a high priest. Seeking to avert their disastrous apostasy, the author of Hebrews declares that Christians do have a High Priest, One who is able to sympathize with the weaknesses of men.

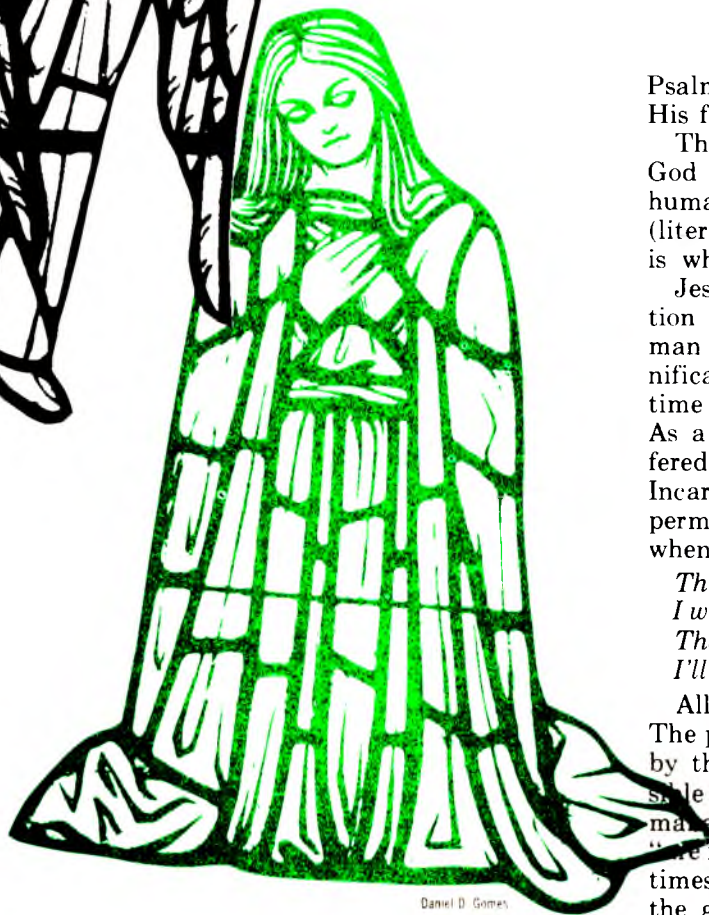
Interestingly, it must be argued in Hebrews 8 that Jesus would not qualify as a priest on earth. He belonged to the tribe of Judáh, not Levi; thus, He is disqualified as an earthly priest. But, arguing from a Platonic-Philonian perspective, it is claimed that the earthly priests are but "shadows" and the real high priest is in the heavenly tabernacle (not the mere copy of the tabernacle on earth). Jesus, the author of Hebrews asserts, was not allowed in the holy of holies in the Jerusalem Temple, but He went directly into the presence of God where He functions now as high priest.

The author of Hebrews affirms that, "We have a great high priest" (4:14). God has always sympathized with man, but God's capacity to sympathize was greatly enriched by the Incarnation. That capacity is derived not from divinity but from His humanity. Jesus has experienced all that is human with the single exception that He did not sin.

As the great high priest, it is affirmed that Jesus "feels with" us in our weaknesses because He has been there. He got into the arena of human temptation and suffering. He was tempted in every way that any human is (4:15); He experienced humanity to the fullest extent. Precisely because He was tempted and because He suffered, Jesus can "feel with" and "suffer with" us in our dark hours.

God became man—the Incarnation is the Christmas miracle. With God, the Incarnation was not simply a temporal experiment; rather, the Incarnation represented a permanent change. One might say quite radically that the Incarnation was the decisive event that effected a permanent change in the nature of God. Certainly God was merciful and compassionate before the Incarnation, but the author of Hebrews makes it clear that the Incarnation changed permanently the way man experiences the God who sympathizes.

Jesus, the great High Priest, took His humanity into the godhead, and He continues to "feel with" and "suffer with" us. That was an encouraging message for Jewish Christians in the first century when they were tempted to apostasize. It remains an encouraging message in the 20th century when one is tempted to think God does not understand his situation. God does understand and care because Jesus



Daniel D. Gomes

THE HUMANITY OF GOD

by JERRY W. McCANT

San Diego, California

Psalmist's words: "His anger is but for a moment, His favor is for a lifetime" (Psalm 30:5, NASB).

There is mercy and grace for all who come to the God who understands humanity because He is also human. There is "grace to help in time of need" (literally, "well-timed help"). This well-timed help is what Will Huff called nick-of-time grace!

Jesus is still able to help us because the Incarnation is permanent. Not only was He a historical man in Nazareth, but Jesus also has historic significance because He is the Christ. He transcends time and becomes meaningful to me in my history. As a man in Galilee He was tempted and He suffered, but only because of the permanence of the Incarnation does that help me in my suffering. The permanence of the Incarnation makes it meaningful when we sing:

*The soul that on Jesus hath leaned for repose
I will not, I will not desert to his foes;
That soul, tho' all hell should endeavor to shake,
I'll never, no never, no never forsake.*

All men stand in need of God's mercy and grace. The permanent change effected in the nature of God by the Incarnation makes God all the more accessible to us. Jesus' involvement in our humanity makes it more meaningful to say that God's mercies "are new every morning" (Lamentations 3:23). In our times of temptation and suffering we can depend on the grace and mercy of God; there is really well-timed help for us. We do not stand in our own strength, but with Martin Luther we can say:

*Did we in our own strength confide,
Our striving would be losing,
Were not the right Man on our side,
The Man of God's own choosing.
Dost ask who that may be?
Christ Jesus, it is He;
Lord Sabaoth, His name,
From age to age the same,
And He must win the battle.*

Jesus understands and He can help us because He took His humanity with Him back into the heavenly tabernacle where He sits on the throne of grace and makes intercession for us! □

stepped into the stream of man's history and experienced his humanity.

Because of what Jesus has done, the invitation is extended to come forward to the throne of grace (4:16). We come and continue coming to the throne of grace. Even now Jesus sits on a throne, not of judgment but of grace. At the throne one is invited to take mercy and find grace.

According to the author of Hebrews, Christians are not to come with fear or timidity but with boldness. However, the Greek word for boldness can also be translated as openness, confidence, assurance. Boldness, then, is not a presumptuous spirit but a spirit of openness that "says all" at the throne of grace. This high priest has given intensified meaning to the

I HEARD REDEMPTION PERFORM

by Al Truesdale
Kansas City, Missouri



TODAY I heard redemption perform. Before the piano, clarinet, and cello trio began their enchanting performance of a Brahms trio, the cellist was asked to give the history of his instrument. The leader of the trio was sure that only such knowledge could prepare us to appreciate the cello's beauty.

Made in 1821, the cello gained such respect in France that toward the close of the century it was designated the official cello of the French Conservatory Orchestra.

But the fortunes of the cello changed drastically during the second World War. When the Nazis retreated from Paris they took many Parisian art and musical treasures with them. The cello was part of the plunder. Thrown into the back of an army truck, the cello began an intended trip into Nazi Germany. However, for some reason the truck and its treasures were abandoned outside Paris.

After the war a Canadian instrument dealer bought the cello. But by this time it could no longer serve as a showpiece for the French Conservatory or any other orchestra. Ravaged by abuse, the cello lay in a box—broken into about 50 pieces. Thinking that someone might have some use for a few of its parts, the dealer had bought the motley assortment.

It was in this condition that the speaker first saw the cello and learned its history. Undaunted by its lamentable condition, he looked at the pieces through the eyes of a redeemer. Perhaps, he thought, a master craftsman, working with patience and skill, could transform these shattered ribs, veneer, and pegs; perhaps the cello could again give wings to the music of Beethoven, Brahms, and Bach.

So the shattered cello was purchased for \$500 and restored at an additional cost of \$400. The restoration was successful! The cellist later told me that the instrument is now valued at \$25,000.

The story completed, the trio began its delightful journey into the world of music as we sat captivated by the rich and varied tones. Now the piano leads, now the clarinet, and then the cello. And through the trio's music I relived the meaning of redemption.

Having looked beyond the broken pieces, the cellist-redeemer had successfully recovered the instrument's brilliance. Its unique beauty could once more crown the music of the masters and charm audiences.

I strained to see how quickly I could distinguish the deep tones of the clarinet from those of the cello. And as I listened my thoughts ran to another Redeemer whose universal symphony and carefully crafted instruments had also been plundered and almost destroyed. The abuser, I recalled, held no appreciation of their worth or knowledge of how to perfect their beauty. And then my mind raced to the glorious history of how this Creator-Redeemer had, in love, laid bold plans for recovering and restoring His creation. I recalled that He had spared no pain or cost—even death on the Cross—to restore broken humanity and a shattered world. Nor was the range of His redeeming activity limited by the devastation He encountered. He would glorify himself, restore the magnificence of His creation, and lay waste the abuser.

As the majesty of the trio's music unfolded it reminded me of another majesty, another harmony, a full symphony—that of divine grace. Grace describes the manner in which the heavenly Father approached the original chaos before the worlds were formed, said, "Let there be . . ." and "there was . . ." It also describes the way the eternal Father approached His creation once it had been plundered by sin. The Bible is a history of God's grace. It tells how "God so loved . . .," how He would not let our sin and rebellion limit the range of redemption, and how He now gives new life to all who will receive Him.

But the history and music of redemption isn't limited to the Bible. It also includes those who have been transformed by God's grace. With St. Augustine they have prayed, "God of my soul, enter into it and fit it for yourself, so that you may have and hold it without spot or wrinkle." And the Creator-Redeemer had come to establish His life in them. Life then, for them, is characterized by such harmonious themes as forgiveness, daily instruction by the Holy Spirit, love toward one's neighbor, self-

Remember Christ our Saviour was Born on Christmas Day

The Vital Ingredient

*It's that time of year again—
All the hustle and bustle,
Coming and going,
Buying and sending
That goes with Christmas!
Joy, peace, laughter, light, and love;
Shopping, giving, visiting, and calling;
Trees and candles; cookies and plum
puddings;
Holly and bayberry; tree-top angels;
Christmas cards by the score;
And the lovely Christmas music!
All these beautiful things
make up Christmas,
But the most beautiful of all is JESUS,
For He makes Christmas.*

—MABEL P. ADAMSON
Kansas City, Missouri

The Gift Supreme

*Let's take time
For moments sweet
In quiet meditation
Amid the hurried
Strains and stress
Of busy preparation
For Christmas,
Just to think of Him
And breathe His precious name,
And worship Him,
God's Gift supreme,
Remembering why He came.*

*Let us not
Get so involved
In wrappings, tinsel, string,
We fail to find
The Gift and miss
The most important thing!
The gifts we give,
So lovingly,
Will all dissolve some day,
But Jesus Christ,
God's Gift supreme,
Will never pass away!*

—ALICE HANSCH MORTENSON
Racine, Wisconsin



appreciation, and moral and ethical responsibility in everyday living. As participants in God's redeeming love they bear witness to His restoring grace. They burst into song when they contemplate His mercy:

*Praise ye the Lord, the Almighty,
The King of creation!*

O my soul, praise Him,

For He is thy Health and Salvation!

All ye who hear, now to His temple draw near;

Join me in glad adoration!

The New Testament call to Christian holiness is an invitation to allow the Holy Spirit to establish

the harmony of redeeming grace in every dimension of life. It is founded on Christ's conquest of sin, a new reality that cannot be frustrated by the powers of evil. Yielded to Him in perfect love, we are living exhibits of His transforming grace, sensitive instruments of His righteousness. The discords and fractures of sin must yield to Him who makes all things new.

And now, let the symphony of grace proceed, let redemption perform! Let us hear what the Master Composer will create through the instruments of His salvation!

□

BACK TO THE

MANGER



by BETTY MARTIN

Fort Walton Beach, Florida

December 15 dawned cold and dreary. Not even the warmth of my cozy kitchen seemed to lift my sagging spirit.

With eyes still at half mast I sat at the table sipping coffee, listening to my children's conversation.

Aware of the fact that this was the day I was going to the city to do my Christmas shopping, they turned up the volume in their voice boxes.

"Only 10 more days until Christmas," my son excitedly announced. Then he began to recite again his list of anticipated gifts.

I smiled at their enthusiasm, wishing some of it would spill over on me.

The happy voices were soon silenced by the honking of the approaching school bus.

"Oh, how I detest the pressures of last minute shopping," I complained. Usually by this time, I would have completed most of my preparations, but this season my schedule had been interrupted with unanticipated intrusions.

Leaving the car with the parking attendant, I wrapped my coat tightly around my shivering body, and headed toward the elevator.

At the department store my shivering ceased and great beads of perspiration broke out on my face.

The toy department was absolute chaos. Machine guns with their rat-a-tat-tat, electric trains coming head on toward each other, then safely passing—thanks to an automatic track switch—car racing sets going every direction, all gave me the sensation of being trapped on the freeway during the five o'clock rush hour traffic.

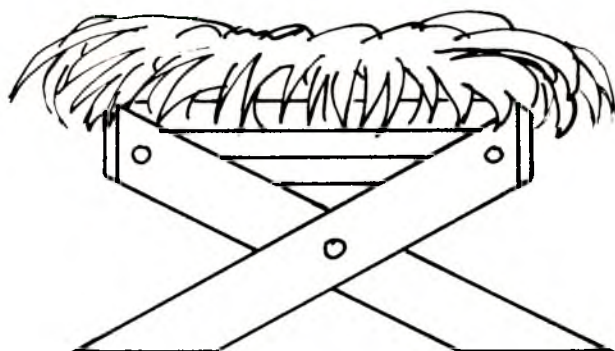
Dodging toy missiles hurtling into space conveyed the feeling I was on standby alert.

The background music, "Silent night, holy night," seemed to me very inappropriate in this department.

I was reminded of an experience a friend shared a few days earlier. In a toy department he had been watching a robot. Finally he reached out to pick it up and a lady slapped his hand. "People seem to go crazy just before Christmas!" he exclaimed, then added, "This same woman probably sang, 'Peace on earth good-will to men.'"

I searched to find the end of the long line to pay for my items. My head was throbbing, back aching, and my feet felt numb by the time I reached the cashier. "I've lost my Christmas spirit," I confessed. Handing me the packages she gave a weary smile, perhaps sharing the same feeling.

Walking by Santa Clause Headquarters I watched the children sitting on his lap, telling him what they



wanted for Christmas. Their bright shining eyes and smiling faces revealed the expectancy that their wishes would be granted. He was calling to each one, "Ho, ho, ho, have a merry Christmas."

When I was a child I loved Santa Claus. I knew there was no real Santa who lived at the North Pole, but I enjoyed sitting on his lap and telling him what I wanted. But now the thrill of it all was gone. "I must be getting old," I muttered, "where is my Christmas spirit?"

My shopping was finished and I eagerly headed the elevator.

Walking through the long aisles, I noticed the beautifully decorated Christmas trees, an adorable display of busy little elves, and little bears ice-skating.

But it was the next display that captured my attention—the manger scene. Mary, Joseph, the Baby Jesus, shepherds, an angel, the Wise Men, and

PATTERNS

the star—what a moving scene. I had come back to the manger, where it began.

Wrapped in a soft blanket was more than a newborn child.

On a bed of hay was God's Gift, the Gift of all ages, the Savior of the world, my Redeemer, the Hope of the Resurrection, the Gift of Eternal Life.

In the rush of the Christmas season I need to pause, go back to the manger, and on bended knee, worship, praise, and give adoration to Christ the Lord. □

OPENING THE DOOR, a musty warm smell hit our cold faces. Rows of people sat expressionless on wooden chairs. Silence filled the air except for the excited squeals of two small children. From a backroom office the chaplain strode out to meet us. Shaking our hands warmly, he gave a detailed introduction of himself, explained the purpose of the mission, and then proceeded to lead us with our gifts to a storeroom.

A huge task lay before us that night. We viewed seemingly endless supplies of boxes, toys, and fruit. Removing our coats, we swallowed hard, unsure of ourselves in this new-found environment. The "street-talking" mission kids congregated about us, watching us closely as we worked side by side packing for needy families. Slowly the lumps in our throats began to dissolve as we were engulfed in real love, freely flowing from chaplain to worker.

Two hours later we stopped our labor and moved to the kitchen for some rest and cookies. Nibbling away at each crispy morsel, we listened eagerly to the

chaplain's stories of lives made anew at this mission. We cried and we laughed as we relived each miraculous account of his "mission people," their joys and their sorrows.

Switching off the light, we were greeted by muffled voices and shuffled feet.

"This, for ME?" a black boy exploded in a high-pitched voice.

Several families had come in the back door, hoping to pick up their goodies a day early.

"That and the box of oranges." The chaplain greeted them warmly, "Merry Christmas, Johnny. Merry Christmas, Mrs. Brown. Christ lives at Christmas. Come see our play tomorrow and join us for carols!"

"Thank ya, Mr. Revrund!"

Carefully each family picked their way through the boxes, selecting just the right one. With small children excitedly running circles about their mama's legs, the families turned to start their trek homeward—wherever that might be.

Listening to the dialogue, our hearts were charged with emotion. So this is Christmas—Christ's love *given to men*, now *seen through men*, men like this chaplain. Not only had we just heard of his accounts with our ears, but now we could see it with our eyes.

Reluctant to break the pleasant spell, we unhurriedly buttoned up our coats. With the last boot buckled, we rose to leave, passing through the people-lined foyer. Our good-byes to the chaplain were heartfelt and deep, broken only by the sound of a drunk man railing at the window. Was there a room at the "Inn"? Was there a room for Him?

While my boyfriend's car sped homeward from the mission's dark alley, I reflected on the events of the night. Yes, we had vowed earlier in the month that this Christmas would be different. Dinner parties, grab bags, and holiday festivities had all given a "let down" feeling in years gone by—the feeling of "is this it?" Perhaps all our giving had been in vain, or out of habit, or never quite appropriate for this special occasion. This year Christmas would be different; we'd both determined it in our mind. Why not forego our mutual gift exchange and give something to Christ? He said in the Bible that He was *in the hungry*, *in the thirsty*, *in the stranger*, *in the naked*, *in the sick* and *imprisoned* people and that what we give of ourselves to *them* was a way of giving unto *Him!* (Matthew 25:34-40).

Carefully Mike pulled onto our icy driveway that night and bent to kiss me good-night. Yes, we both realized our "dream come true," for this year we had *found* Christmas! We had journeyed as the wise men of long ago, in search of their King, longing to bring Him their very best. We had no frankincense, gold, or myrrh, but we gave what we could—a night spent in loving service and a box full of toys. Then like the shepherds of old who gazed with amazement upon the Christ child, we had seen His love revealed in the mission tonight. No greater gift could we have bestowed that night at the mission than the gift Christ gave us almost 2,000 years ago—the very best gift—the gift of love! □



Three Lions, Inc.

The Night We Found Christmas

by DIANE SKINNER

Shelbyville, Illinois



Series from

"THE STRONG-willed child"

by Dr. James Dobson

THE ABORTION ISSUE: A MORAL DILEMMA

My viewpoint on the extremely important matter of abortion has been in a state of evolution during the past 10 years. When the controversy initially surfaced, I deliberately withheld judgment until I could consider the issue objectively from every vantage point. I have now completed that examination and find myself absolutely and unequivocally opposed to "abortion on demand," that is, abortion for reasons other than rape, incest, or factors relating to health of the mother and child.

There were many considerations which led to this position, including the impact of abortions on our perception of human life. It is interesting to note for example, that a woman who plans to terminate her pregnancy usually refers to the life within her as "the fetus." But if she intends to deliver and love and care for the little child, she affectionately calls him "my baby." The need for this distinction is obvious: If we are going to kill a human being without experiencing guilt, we must first strip it of worth and dignity. We must give it a clinical name that denies its personhood. That has been so effectively accomplished in our society that an unborn child during his first six months in gestation can now be sacrificed with no sense of loss on anyone's part. There would be a far greater public outcry if we were destroying puppies or kittens than there is for the million abortions that occur in America each year. Psychiatrist Thomas Szasz reflects the casualness with which we have accepted these deaths by writing, "[abortions] should be available in the same way as, say, an operation for beautification of the nose."¹

I agree with Francis Schaeffer that the changing legal attitudes toward abortions carry major implications for human life at all levels. If the rights

of the unborn child can be sacrificed by reinterpretation by the Supreme Court, why could not other unnecessary people be legislated out of existence? For example, the expense and inconvenience

of caring for the severely retarded could easily lead to the same social justification that has encouraged us to kill the unborn (i.e., they will be an expensive nuisance if permitted to live). And how about getting rid of the very old members of our population who contribute nothing to society? And why should we allow deformed infants to live, etc.? Perhaps the reader feels those chilling possibilities would never materialize, but I'm not so sure. We already live in a society where some parents will kill an unborn child if they determine through amniocentesis that its sex is not the one they desired.

There are many other aspects of the abortion issue that underscore its inherent evil, but the most important evidence for me came from the Scriptures. Of course the Bible does not address itself directly to the practice of abortions. However, I was amazed to observe how many references are made in both Testaments to God's personal acquaintance with children prior to birth. Not only was He aware of their gestations but He was specifically knowledgeable of them as unique individuals and personalities.

Consider the following examples:

1. The angel Gabriel said of John the Baptist, "And he shall be filled with the Holy Ghost, even from his mother's womb" (Luke 1:15).

2. The prophet Jeremiah wrote about himself, "The Lord said to me, 'I knew you before you were formed within your mother's womb; before you were born I sanctified you and appointed you as my spokesman to the world'" (Jeremiah 1:4-5, TLB). Those two individuals were not inhuman embryos before their birth. They were already known to the Creator, who had assigned them a life's work by divine decree.

3. In the Book of Genesis we are told that Isaac "pleaded with Jehovah to give Rebekah a child, for even after many years of marriage she had no chil-



Harold M. Lane

This article is one of a series, abstracted from Dr. James Dobson's most recent best-selling book, *The Strong-Willed Child* (Tyndale, 1978). The theme of this series is the discipline and training of more assertive boys and girls who are inclined to test the limits of adult leadership.

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dren. Then at last she became pregnant. And it seemed as though children were fighting each other inside her!

"I can't endure this," she exclaimed. So she asked the Lord about it. And he told her, 'The sons in your womb shall become two rival nations. One will be stronger than the other; and the older shall be the servant of the younger!'" (Genesis 25:21-23, TLB). Again, God was aware of the developing personalities in these unborn twins and foretold their future conflicts. The mutual hatred of their descendants is still evident in the Middle East today.

4. Jesus himself was conceived by the Holy Spirit, which fixes God's involvement with Christ from the time He was a single cell inside Mary's uterus (Matthew 1:18).

The most dramatic example, however, is found in the 139th Psalm. King David describes his own prenatal relationship with God, which is stunning in its impact: "You made all the delicate, inner parts of my body, and knit them together in my mother's womb. Thank you for making me so wonderfully complex! It is amazing to think about. You workmanship is marvelous—and how well I know it. You were there while I was being formed in utter seclusion! You saw me before I was born and scheduled each day of my life before I began to breathe. Every day was recorded in your Book!" (Psalm 139:13-16, TLB). That passage is thrilling to me, because it implies that God not only scheduled each day of David's life, but He did the same for me. He was there when I was being formed in utter seclusion, and He personally made all the delicate inner parts

**I find myself absolutely
and unequivocally opposed
to "abortion on demand."**

of my body. Imagine that! The great Creator of the universe lovingly supervised my development during those preconscious days *in utero*, as He did for every human being on earth. Surely, anyone who can grasp that concept without sensing an exhilaration is stone-cold dead!

From my point of view, these scriptural references absolutely refute the notion that unborn children do not have a soul or personhood until they are born at full term. I can't believe it! No rationalization can justify detaching a healthy little human being from his place of safety and leaving him to suffocate on a porcelain table. No social or financial considerations can counterbalance our collective guilt for destroying those lives which were being fashioned in the image of God himself. Throughout the Gospels, Jesus revealed a tenderness toward boys and girls ("suffer little children to come unto me"), and some of His most frightening warnings were addressed to those who would hurt them. It is my deepest conviction that God will not hold us blameless for our wanton infanticide. As He said to Cain, who had

killed Abel, "Your brother's blood calls to me from the ground!"

Surely, other Christians have drawn the same conclusion. I must ask, where are those moral leaders who agree with me? Why have pastors and ministers been so timid and mute on this vital matter? It is time that the Christian church found its tongue and spoke in defense of the unborn children who are unable to plead for their own lives. □

1. *Time*, August 22, 1977, p. 49.

Angel Tears

*During the rush of Christmas
comes those moments
when we feel
someone has
misunderstood
what Christmas is to be.*

*So we go through the
traditions and routines
hardly aware
that there is One
who is anxious to
renew our spirit.*

*If we look to the simplicity
of that first Christmas:*

*In the most humble surroundings
a young mother
nursed her Son.*

*And in the countryside
there was rain
from the joyous
tears of angels
who had never before
witnessed such an event—
The Son of God
gaining nourishment
from a human.*

*If even the Hope of the World,
the Prince of Peace,
needed to be held close
to His mother's breast
on a cold night,*

*How much more do we need to know
the warmth of love
this Christmas?*

—HAROLD IVAN SMITH
Kansas City, Missouri

Creating a New Self-image



by C. D. HANSEN

South Bend, Indiana

A little girl begged her mother and father to attend the PTA meeting because she had helped make the kindergarten mural. She insisted that all the mothers and fathers would be there. "You wouldn't want me to be the only one without any parents, would you?" she asked, her eyes filling with tears.

Together the mother and father agreed to attend.

Some hours later, the little girl stood before the mural, a parent at each hand, her eyes filled with excitement and awe.

"Did you paint the house?" asked her mother.

"No," said Mary.

"Did you paint the sky? The clouds look so real," said her father.

"No," Mary said.

"What a good tree!" her mother exclaimed. "You must have made that."

"No," said Mary again.

"But what part did you paint, Mary?" her father inquired.

"Oh," breathed Mary with pride, "I didn't do any of the painting. I only held the paint pot."

Reading that incident made me realize once again the importance of the image I have of myself. While I am interested in what others think of me, I must also build a good self-image if I am to experience self-worth and create self-esteem.

There are several factors that help create a better self-image, but let's look briefly at three.

First, avoid the synthetic.

In his classic legend "The Nightingale," Hans Christian Anderson vividly portrays a Chinese emperor who heard about a nightingale that could sing

As the emperor lay on his deathbed, his ears caught the most lovely song. It was the real nightingale. He promised, "You must always sing for me and sing as you please; I'll break the toy bird in a thousand pieces."

Of course the real nightingale disagreed with destruction of the toy bird, but did promise to sing to the emperor.

The moral is apparent. We, like the emperor, can substitute the synthetic for the real. We lose the nightingale from our lives when we become spectators rather than participants in life; when we become so used to the professional that the simple things of life become meaningless.

As we careen from one event to another, often not knowing why, we find that mechanized living and synthetic pleasures are transitory and unsatisfactory, sapping the human spirit and destroying our self-image. Like the house of mirrors in the amusement park, life is portrayed as grotesque and lopsided.

Second, create an attitude of happiness.

While our surroundings may have some effect on our happiness, what we do about our situation is more important than our surroundings. We either create happiness or turmoil.

Riding on a train, Dr. Norman Vincent Peale went for breakfast one morning and was seated at a table with a man and his wife. As the two men talked, the wife interrupted, "This grapefruit is bitter. It isn't fit to eat." A moment later she complained about the cold draft. At the third interruption, the husband



PERSPECTIVE

as no other bird could sing. When the bird was captured, it was put in a golden cage. Everyone was thrilled as its song until a toy nightingale was delivered to the palace; a magic bird which, when wound, could sing one of the songs of the nightingale.

Before long, though, the synthetic bird could no longer perform. Although the clockmaker fixed him, he was allowed to sing only once a year for fear he might break again.

said, "Don't mind my wife's complaints. She is a manufacturer."

Surprised, Dr. Peale asked what she manufactured.

Smiling, the husband replied, "Unhappiness—her own."

Third, become a new creation.

Man is like a floundering ship in a raging storm when he loses communication with his Maker. But that changes when communication is restored and he allows the master to control his life.

Repentance changes our perspective; life looks different, the attitude changes. In reality it is this experience that gives us real happiness and makes life worth living. We are no longer like the Tin Woodsman without a heart on his way to visit the Wizard of Oz, looking for a genial genie to create a new self-image. We find it in Christ, not in a magic formula.

Furthermore, this experience is stabilizing, even under the pressures of life. And when the heat of the battle seems to scorch the soul, we can be sure that we have built on a solid foundation, Jesus Christ, and that we can emerge victorious with a renewed self-confidence.

We can even say to ourselves, "Even if I only hold the paint pot, I am going to be the best paint-pot-holder I know how to be." And we can do it with shoulders erect, and a smile on our faces.

And if God has called us, isn't holding the paint pot as important as brushing the paint on the canvas? □



LIVING WITH A FAITH ATTITUDE

by LYLE P. FLINNER

Bethany, Oklahoma



Exercising faith occasionally in a crisis and living with a faith attitude are two entirely different things.

A faith attitude is a posture, a position, or a life-style of the truly committed Christian.

For the past year, we have been considering the subject of "becoming a whole person." From the ultimate Christian standpoint such an accomplishment is possible only through an attitude of faith.

Jesus was concerned on a number of occasions about the inadequacy and weakness of faith displayed by some disciples. He seemed disappointed with them, as though He really expected them to have a much higher level of faith.

After all, should not we who have exercised saving faith and thus moved into a partnership with an omnipotent God have the attitude of trusting faith that meets every commonplace emergency? We need that kind of faith in everyday life, that "all things work together for good to those who love God." We need faith in an infinite God, and faith in ourselves as those who are created in His image.

It is this attitude of faith that makes us ready for life as it comes. It is sufficient for both the drudgery of the commonplace and the excitement of the unusual.

And it is only this attitude of faith that will enable us to reach any adequate level of personal wholeness.

Advocates abound for an adequate, whole life based on less than an attitude of faith in a personal God. They talk about self-improvement, self-fulfillment, self-realization, and self-actualization. The very word *self* signs the death warrant for such proposals. Their system is totally inadequate for the real demands of life.

You were made *by* God and *for* God and you can fulfill your ultimate purpose only *in* God. No level of self-satisfaction can meet the urgent needs of your heart.

But the attitude of faith enables you to enter now into the realization of all of the riches of life which God has provided for you.

The gate through which all of God's resources will flow into your heart is waiting to be opened—by you. *Open* is perhaps the principal word to be used in realizing the wholeness you are seeking. With a complete surrender of your heart and self and a complete openness to the will of God, the floodgate will lower and you will be inundated with grace sufficient for every need.

POINT TO PONDER: How can I keep totally open so as not to hinder any of the flow of God into my life? □

Becoming a Whole Person



by GORDON CHILVERS

Norwich, England

WHAT OBSTINATE and frustrating situations life can bring to us! One girl, Betty, was eager to be a nurse, but rheumatic fever left her with a heart murmur which unfitted her for the rigors of hospital work.

When a young man, Tony had an accident that crippled him. It made him unable to pursue the calling for which he had been trained.

True, not all our calamities are so serious as these. Even so, we meet frustrations in any sector of life. As long as we live we have to face heart-breaking experiences.

Unwelcome as are these events, they need not cripple us. Rather, we can use them for our lasting good by rightly handling them. We patiently examine these frustrations to see what we can do with them.

Some of them will yield to treatment, so we seek to resolve them. We shall need God's help so we call on Him to remove this frustration.

To our delight we shall find that "prayer changes things." God removes from us the frustrating stumbling block to our aims in life. We receive the renewed health that enables us to do the job for which we are most fitted. An unexpected development gives a solution to a problem that seemed insoluble. Needed money comes from an unexpected source.

How much easier life would be if it always turned out that way! But it does not. Some of God's greatest saints have found that their most oppressive frustrations have never been removed; their dearest wishes have not been fulfilled. What are we to do when that happens to us?

When we come face-to-face with an obstinate situation, self-pity will not help, for it produces only unhappiness and depression. If the situation cannot be changed, it must be accepted in the right spirit. We need not shrink from these experiences, but face them fairly and squarely. We are more likely to profit by them as we look them in the face. Otherwise they may rankle in our minds and increase our frustration.

Facing frustration with fortitude and courage is much better. Then, bringing common sense to bear on the problem will enable us to do our best in life in spite of it.

Courage will enable us to take our situation cheerfully and give zest to life. Fortitude will enable us

to overcome what otherwise would defeat us. This attitude will thus keep us buoyant in the midst of frustrations.

In Switzerland, a brave and good woman, Alice Gardner, had a succession of calamities that frustrated all her plans. First, she contracted what proved to be an unhappy marriage. Then her mother died. She and her mother had always got on well together and this bereavement was a heavy blow.

HOW TO USE **FRUSTRATION** CREATIVELY

Circumstances compelled her to move to a new district where she knew no one. Soon afterwards she found she was becoming so deaf that the outside world was almost cut off from her. This was all accompanied by a constant threat of blindness.

Yet she did not give way to self-pity. Instead, she schooled herself to meet these tests as they came. When writing to a friend, she bravely referred to them as "another examination to pass."

She saw all life as a school of strong manhood and womanhood. She sought to use all the harsher events of life for her further growth in grace and in the knowledge of God. In this way she became more useful to others.

Further, our frustrations need not embitter us. In simple faith we can take them to God and trust Him to help us to accept joyfully what cannot be changed.

Such a faith in God is never misplaced. His plans are worldwide in their scope. Speed is not always as essential as some would have us to believe. The Lord could have given us a different set of circumstances if He had wished. His wisdom is greater than ours. Far-reaching purposes of good can be present where we can see only frustration. God is at work all the time. While He may not produce what we would welcome most, this much is sure: Out of the most unlikely events He is able to bring beauty and blessing.

When we accept unchangeable situations as what is best for us at the moment, and rest in them, all the

unsettling discontent that can lead to bitter resentment is ended. Instead, we enjoy peace.

Again, we can master the frustrating situations as we live on resources outside ourselves. Our own are limited and soon exhausted: God's resources are extensive and always adequate. When health and strength are declining, God's wisdom can show us how to make the best use of what remains. The power of the Holy Spirit can enable us to fight on with courage and purpose.

God's grace will enable us to win through in spite of the odds against us. It will help us to see our situation from another angle. In this way our frustrations will lose their provocation. We can use our frustrations creatively.

A Christian couple who had been married some years were passionately fond of children. When they realized that they would not be able to have any children of their own, they were deeply frustrated.

They asked God to show them what to do. He did not remove the barrier. They will always be childless.

Living close to a centre for servicemen and women, they opened their home to them and gave them what they were missing through service life. A man who visited the couple noticed scores of photographs of men and women in uniform. When he drew attention to these photographs, the couple smiled and said: "Our family." They were happy in responding to God's new pattern for their lives and in living on His resources.

When we cannot change frustrating situations they need not sour our lives. Nor need they choke our lives or dull them by depression. Handling them rightly we shall know abiding peace and overflowing joy. Using them creatively they can produce unexpected good. Then we shall have a useful and purposeful life. □



you can't mass produce CHARACTER

by NEIL HIGHTOWER
Winnipeg, Manitoba, Canada

THE INDUSTRIAL REVOLUTION has brought many benefits to our world. Some of its principles are transferrable to human life, e.g., that research and imagineering are important components of progress.

One phenomenon if it, however, can't be transferred to social and spiritual components of society. You cannot mass produce character. Character defies and eludes the assembly-line approach. Perhaps a part of our present-day problem is wrapped up in this delusion. Character is not a natural by-product of sound economics, or constitutional government, or good communications, or sound psychological training.

Character depends on the personal and individual application of truth to experience. Truth operates within the boundaries of God's Word. Truth is not relative, it is absolute.

Absolutes are a vital part of the foundations of moral strength. The inner fibre of personality is built on the foundation of conscience. This law of God written on the heart responds to the inner-direction of God. The nudgings of the Holy Spirit are far more important than the narrow and restrictive voice of social pressure.

Novelist David Riesman, in his book *The Lonely Crowd*, suggested that Americans are changing from

inner-directed people to *other-directed* people. He defined inner-direction as internalized ethical principles, while other-direction is the authority of the crowd.

The educative influence of home, church, and school is designed to combat the uncritical tyranny of the crowd. Such influence means to encourage the power of the mind over the power of irrational elements in the emotions. It aims to groom and strengthen our sensitivity to the voice of God speaking within.

Development of character requires the exercise of courage and candor. Courage is the quality of spirit that impels us to confirm what is true. Candor is applied honesty exercised with perception and empathy. Both of these are nourished within the environment of intellectual freedom. Enlightened Christian homes are the chief sources of such an environment.

An unknown writer pointed out the cause-effect of home environment in these observations:

If a child lives with hostility, he learns to fight.

If a child lives with criticism, he learns to condemn.

If a child lives with self-pity, he learns to be sorry for himself.

If a child lives with encouragement, he learns self-confidence.

If a child lives with acceptance, he learns to love.

If a child lives with approval, he learns to like himself.

If a child lives with honesty, he learns what truth is.

These qualities subsist only where there is a commitment to personal spiritual craftsmanship. You cannot "farm-out" the ripening of character. Character is custom built, not mass produced. □

FROM THE PEN of Dr. Shelburne Brown a few years back, came a thought-provoking statement: "A REVIVAL OF TEARS is needed in the church." He continued, "When we become deeply enough burdened for lost men and women until we weep over the needs of men, we will begin to bring them in." Jeremiah expressed a similar sentiment in the familiar passage, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" (Jeremiah 9:1).

In the light of the joy there is in Jesus, these may seem to be startling statements. The Bible tells us that, "The joy of the Lord is your strength" (Nehemiah 8:10). The angel's song was, "Behold, I bring you good tidings of great joy" (Luke 2:10). "And there was great joy in that city," is the record of the emotions resulting from great revival in Samaria (Acts 8:8).

Why then does the church need "a revival of tears"? Why then Jeremiah's pathetic prayer? It is because the tears precede, and are requisite to, the joy. Burden goes before blessing. Tears anticipate triumph. Groans go before glory. "Weeping may endure for a night, but joy cometh in the morning" (Psalm 30:5).

We are in a good succession if we feel the needs of lost people so much that we cry mightily to God for their salvation. Paul, the intrepid evangelist, said, "I wrote unto you with many tears" (2 Corinthians 2:4). We read that "Jesus wept" (John 11:35). And in another place, "He beheld the city, and wept over it" (Luke 19:41). And once again, "In the days of his flesh . . . he . . . offered up prayers and supplications with strong crying and tears . . ." (Hebrews 5:7).

On occasion at least we ought to enter into this suffering of our Lord, and of His saints, and feel so keenly the force of sin, the lostness of men, and the awesomeness of eternal separation from God, that we have weeping eyes. The Word of God leads us along this trail of revival tears.

For one thing, there are tears of patient sowing. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalm 126:5-6).

The farmer is a conservative man. He knows the

by J. MELTON THOMAS
Merced, California



A REVIVAL OF TEARS

discipline of many reverses. My father was a cotton farmer in my boyhood. We experienced with him all the hazards involved in his enterprise. The season would be late. Finally seed would be gotten into the ground, only to be washed out by the too hard rains. Replanting would produce tender plants that could easily be blown or burned by the hot winds. A good stand at last would often fail of harvest because it was now too late for the rains to come.

Yet, with a sigh, he went back at it, year after year, knowing that one year the conditions would be just right; knowing that one day we would have abundant harvest.

So the sowers of gospel seed. Our task is hidden, unglamorous, lacking in reward. The labor is long; the way may be weary; hot and humid may seem the days that precede harvest. Yet we keep telling the story, inviting the people, gathering the children, working with the families, teaching the truths, "Tho' the loss sustained our spirits often grieve!" And they will,

for there are *tears of sowing*.

There are, also, the tears of persistent serving. These are mentioned in Acts 20:10, when Paul speaks of "Serving the Lord with all humility of mind, and with many tears . . ."

A study of Acts 19 reveals three aspects of this sorrow. There was sorrow over those who hardened their hearts against the message. ". . . divers were hardened, and believed not, but spoke evil of that way before the multitude" (Acts 19:9). The sorrow was furthered by those who exploited the message. "Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus Christ . . ." (Acts 19:13), thus trying to use Christ for personal gain. The sorrow is also caused by those who actively oppose the message. Demetrius and other image makers were doing battle against a way that threatened their craft and their gods.

We too shall have sorrows as we serve. Our hearts will ache for the same reasons that Paul's did. There is compassion generated by the burden, however, and this very compassion will evidence our care. And we will carry through and win out *because of our tears*.

There are also tears of passionate sympathy. This is illustrated fully in the case of the man who

brought his disturbed and violent son to Jesus. "Jesus said unto him, If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and *said with tears*, Lord, I believe; help thou mine unbelief" (Mark 9:23-24, italics added).

The father of the child was moved to tears! His was the cry of a distraught father, out of deep concern for his son! It is the voice of all who are close and who care.

It is the woman of Canaan who "cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil" (Matthew 15:22). It is Judah saying, "For how shall I go up to my father, and the lad be not with me?" (Genesis 44:34). It is David's lament, "O my son Absalom, my son, my son!" (2 Samuel 18:33). It is Elisha's inquiry of the Shunammite woman, "Is it well with thee? is it well with thy husband? is it well with the child?" (2 Kings 4:26).

My son, my daughter, my brother, thy husband . . . how great the flowing tears when we have a revival of care and concern for those who are our own.

Another kind of tears is tears of pointed solemnity. "Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears" (Acts 20:31).

The warning goes out, for the alternative to accepting Christ is accepting Satan. Sin has a wage, and that wage is death. We are accountable for our actions. The Christ who is now Justifier becomes at last Judge.

All this must be proclaimed with concern. People need a warning, but one mellowed *with tears!* Hard and harsh words will need to be softened *with tears!* Only thus can we see hardened hearts broken, rebellious hearts submitting, straying hearts brought back.

Considering all this we need to pick up again the promise: "They that sow in tears shall reap in joy." We may weep indeed, but

*... When our weeping's over,
He will bid us welcome;
We shall come rejoicing,
Bringing in the sheaves.*

The weeping is only for a night. Joy will be ours in the morning! □

"Unto Us A Child"



Book Briefs



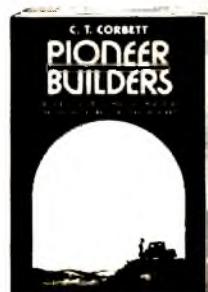
Reviewed by
ALPIN BOWES
Prairie Village, Kansas

PIONEER BUILDERS

In this 159-page book are biographical sketches of 37 men who were instrumental in the formative years of the Church of the Nazarene. Pioneers they were, men of vision, dedication, and courage; men with native aptitudes and acquired abilities; men who stepped out with faith in God and commitment to the church of their choice; men who were willing to give their best, asking for nothing in return but a place to serve.

The diversity is seen in the six categories into which these 37 persons are placed. Author Corbett, in capsule fashion, introduces us to general superintendents, college presidents, laymen, evangelists, pastors, and district superintendents.

In succeeding generations, we need to understand something of the vision and commitment of those who established the church when there was little more than hope and opportunity. The stories of these men help us to appreciate the richness of our heritage and inspire us to the same kind of dedication that the Church may fulfill its mission in the midst of the challenges of our day. □



by **C. T. Corbett**
Beacon Hill Press of Kansas City
To order, see page 23.

the editor's STANDPOINT

THE INCARNATION

Christmas celebrates the birth of a Child. It recalls that hallowed moment when the virgin Mary gave birth to her firstborn Son, and a manger was touched with the glory of God.

But Christmas celebrates more than a baby's birth—it celebrates the Incarnation. He who was with God, and was God, became a man. "The word was made flesh and dwelt among us." The eternal became historical. The Creator became creature. How simple that is to state, but how impossible to comprehend! The truth of the Incarnation "blows the mind" but it thrills and comforts the heart.

One of the choicest passages of Scripture relating to the Incarnation is found in Hebrews: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage" (2:14-15). The Son of God became a man in order to die. He died in order to atone

for our sins. As a consequence of His death, we are delivered from the fear of death and from the power of the devil.

The Incarnation is closely linked to the Crucifixion in Scripture. The manger was the scene of Jesus' birth because "there was no room for them in the inn." The rejection which determined His birthplace foreshadowed the rejection that determined the place of His death. Finding no room for Him in their hearts and hopes, His own nation and the Romans combined to execute Him on the Cross. That very Cross, in the purpose and power of God, became the divine instrument for human salvation.

The Cross keeps us from reducing the manger to pious sentiment. The Cross reminds us that the world refused to put out a welcome mat for the visiting God! Holiness collided with sin, and was persecuted, slandered, and killed. But death could not destroy Jesus. He conquered sin and death, and His victory becomes ours as we believe on Him. □

GOD BE WITH YOU!

I stepped out of a church one evening just as a "hippie" was passing by. She was young and dressed in strange-looking, ill-fitting clothes. Her hair was long and unkempt under a floppy hat. She was "as barefooted as a yard dog," to borrow a rural Southern idiom. Flashing a bright smile she said, "God be with you." Her voice was sincere. I think she really meant it.

The words clung to my mind like a burr. When I got home I read the story of Jesus' birth in the Gospel of Matthew. I was drawn to the words, "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (1:23). The next night I preached from that passage, thrilled by the wonder of it all, that God came in Jesus Christ to save us from sin.

Emmanuel! What could be more exciting or significant than a personal visit from God? While I was living in New England a family there was selected to host a visit from President Carter. Imagine how

that household and neighborhood buzzed with excitement. The president himself was to be the guest of an ordinary American family! Will that Yankee family ever quit telling about that unusual event?

The president's visit was to one home for a brief while. But God came to benefit us all and to be with us always. According to Matthew's Gospel, the last words of Jesus before the Ascension were, "Lo, I am with you alway, even unto the end of the world" (28:20). Not as the Baby of Bethlehem, or as the Man from Nazareth, but as the Savior from sin and in the power of the Spirit, Jesus is Emmanuel forever!

I think of that sweet-spirited hippie every time I read Matthew's Nativity story. At this Christmas season I want to echo her greeting. "God be with you!" In all your needs, with all your problems, through all your days, "God be with you!" As a Savior who forgives all your sins, as a Friend who shares all your burdens, as a Guide who breaks all your paths, "God be with you!" □

The Cross keeps us from reducing the manger to pious sentiment. The Cross reminds us that the world refused to put out a welcome mat for the visiting God!

BILL McCRUMBLY

What you see above is a garbled name. It should read, if printed correctly, Bill McCumber.

Of all the goofs we make in producing the *Herald of Holiness*, none are more embarrassing than a misspelled name. People's names are important to them, and important to us.

In the November 15 issue the name of Lyle P. Flinner, a professor at Bethany Nazarene College, was misprinted as Lyle P. Skinner. Fortunately for us, he is too nice a man to blast us for the boner.

My most embarrassing moment came with the appearance of our March 1 issue. There we garbled the names of two general superintendents! George Coulter was printed as George Coulter, and Eugene Stowe as Eugene Stowe. Talk about new names written down in glory! In all the history of mankind there has never been a George or a Eugene.

Few names have suffered on the lips or at the pens of people more than mine. I have been called McCullum, McCormick, McCrumbly, McComby, and Mc-

Cumaler, although my name spells exactly like it sounds and sounds exactly like it spells. At a district assembly once a woman said, "Oh, I know your name. It's some kind of vegetable!"

"Are you thinking of cucumber?" I asked.



"Yes! That's it."

"Not quite," I replied, "but close. It's McCumber."

She became embarrassed, but I assured her that I didn't mind, as long as she wasn't thinking about okra, squash, or rhubarb.

Names individualize and personalize us. They are verbal symbols for who and what we are as distinct from everyone else. There is a lot in a name. That's why we are threatened by being reduced to a number.


If we misspell or misprint a name we do regret it. It doesn't mean that we are insensitive to the importance of names and personal identities. It just means that editors, typesetters, and proofreaders are human, too, and prone to mistakes. Even publishers make errors—right, Bub Funn? □



The editorial staff of the Herald of Holiness has reserved this space to wish our entire family of readers a holy and happy Christmas.

That the Christ who came in love to redeem us from sin and to unite us with God may have a very special and supreme place in your thoughts and words and acts, is our sincere prayer.

Ivan A. Beals, *office editor*
Mabel Adamson, *secretary to the editor*
Nancy Hail, *secretary*
Bill McCumber, *editor*



IN THE NEWS

PEOPLE AND PLACES

David A. Stryker, college chaplain at Eastern Nazarene College for the past four years, has received from Boston University the Doctor of Ministry degree. His thesis project was "The Developmental Passage of a College Community," with a focus on the psychosocial impact on the freshman student.



Dr. Stryker has a Th.B. from Canadian Nazarene College, an M.Div. (Master of Divinity) from the Nazarene Theological Seminary, and the S.T.M. (Master of Sacred Theology) from the University of Winnipeg. Also completed this year was his M.S.C.Ed. (Master of Science in Counselor Education) from Suffolk University, Boston.

Dr. Stryker is presently teaching two-thirds in the applied theology area as well as his chaplaincy ministry, with a special focus in counseling. □

Among the honors conferred on **Miss Nancy Hammer** of North Merrick, L.I., N.Y., was a flag which was flown over the U.S. Capitol, presented by Congressman Norman F. Lent, for winning first place out of 65,000 entries in the National PTA Reflections Project. She wrote the music and lyrics to her song, "Seasons Out My Window," as an 11-year-old in the sixth grade.



Nancy is the newest member of the East Rockaway, N.Y., Church, of which Rev. Ronald J. Keller is pastor. Since early childhood, Nancy has been a part of the music in the Sunday school and church services, singing with the Junior Choir and with her family, and in recent years has joined her family as an instrumentalist in the church orchestra. □

Rev. David J. Sparks, pastor of the Dover, Del., Calvary Church, has recently been elected chairman of Pastoral Care Associates at Kent General Hospital. Rev. Sparks was instrumental in the organization of and the

training of pastors to serve in Pastoral Care Associates.

Pastor Sparks was also appointed as convener of Pastoral Care Groups from general hospitals in southern Delaware. This group, with the help of the National Cancer Network, will provide coordination of Pastoral Care for the Lower Delaware Association of Hospitals.

Rev. Sparks is a graduate of Eastern Nazarene College and Nazarene Theological Seminary. Prior to accepting the pastorate in Dover in September 1976, he served as Youth Minister at Rochester, N.Y., Calvary Church. □

CODY, WYOMING, FIRST CHURCH IN MARRIAGE ENRICHMENT

Cody First Church pioneered marriage enrichment for the Rocky Mountain District.

Eight couples from the church were involved in the seminar and enjoyed the leadership of J. Paul and Marilyn Turner.

Pastor and Mrs. Elwyn Grobe of the church took an active part in the seminar. They stated, "If none other received help during this weekend, we sure did."

The general comments made by others attending were that this was

the greatest weekend they ever spent together. It brought couples closer together. They came to know their mates better and in a different way.

Private couple dialogue as well as public was the basic format. Subject areas covered were: commitment to growth, creative use of conflict, effective communication, and the Lordship of Jesus Christ. □

MVNC VICE-PRESIDENT LAWRENCE RECOVERING

It has been reported by President L. Guy Nees, that Dr. Robert G. Lawrence, vice-president for Academic Affairs at Mount Vernon Nazarene College, who had open-heart surgery on October 5, is making good progress.

Dr. Lawrence will be away from his duties for an indefinite period of time. Dr. Ron Phillips, assistant academic dean, will be assuming his duties for the time being. □

INDIAN BIBLE COLLEGE NEEDS LIBRARY BOOKS

Three leaders in the Nazarene North American Indian work recently stopped in Kansas City to meet with Rev. Franklin Cook, coordinator of urban missions for the Department of Home Missions. Rev. Wayne Stark, president, Rev. Tom McKinney, academic dean; and Rev. Julian Gunn, superintendent of the North American Indian District, had attended a conference in Chicago relating to a program of accreditation for the Nazarene Indian Bible College in Albuquerque, N.M.

Accreditation is especially important to Nazarene Indian Bible College



Couples involved in Cody, Wyo., First Church Marriage Enrichment Seminar



Pictured (l. to r.) are Rev. Franklin Cook, Rev. Tom McKinney, Rev. Wayne Stark, and Rev. Julian Gunn.

because with it the students would become eligible for substantial government scholarships.

One major obstacle to accreditation is an inadequate library. Dean Tom McKinney said 10,000 volumes are required and, as of now, the school has only about 2,500 that would qualify.

Especially needed are books about the ministry, history, and Indian life. Inspirational and traditional textbooks are for the most part not counted by the accrediting agencies.

Those wishing to donate books to the library should first contact Dean McKinney or President Stark to determine the exact needs of the library.

Persons who want to give cash so that the school administration can purchase the needed books may do so by sending their contribution to Dr. Norman O. Miller, General Treasurer,

Church of the Nazarene, 6401 The Paseo, Kansas City, MO 64131. This is an Approved 10 Percent Missionary Special. □

—Department of Home Missions

BAKERSFIELD TLC

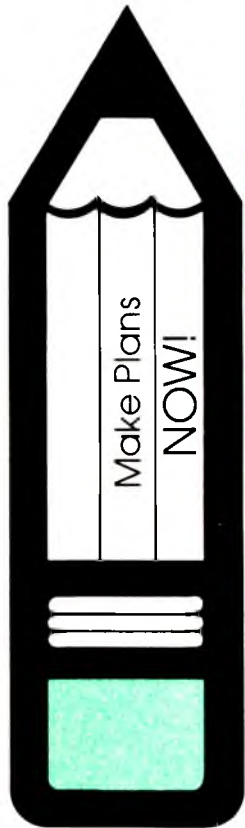
During the weekend of October 19-20 a TLC (Teaching/Learning Conference) was held in Bakersfield, Calif. Churches from the Kern Zone sent

160 representatives who met at Bakersfield First Church for this Friday evening and Saturday morning experience.

The Teaching/Learning Conference, geared to training teachers and Christian Life workers in teaching and administrative skills, is a part of the ongoing EQUIP training program of the Division of Christian Life which is available upon request to any district. □



Pictured (l. to r.) are members of the TLC team: Roy Lynn, Christian education director and Bakersfield TLC coordinator, Bakersfield First Church; Lynda Boardman, preschool workshop leader; Evelyn Beals, elementary workshop leader; Gene Van Note, adult workshop leader; and Dwight Douglas, general director of Christian Life training and youth workshop leader. Not pictured, Dr. Richard Spindle, executive coordinator of the Division of Christian Life and administration workshop leader.



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A five generation group picture was taken in the Walnut Creek, Calif., church when Dustin Machado was dedicated by his great grandfather, R. C. Frederich. Shown (l. to r.) are Bernita Frederich, Debi Machado, Dustin Machado, Mary Wilson, and Ilene McClure.



August 12 was "Scott Appreciation Day" at Nashville Bethel Church. Rev. Grady Scott brought the morning message. The church presented a plaque to him in honor of his 50 years as an elder in the Church of the Nazarene and designated him "Pastor Emeritus." A reception honoring the Scotts was given by members of the church.

FIVE DISTRICTS BOOST PAYMENT OF PENSIONS BUDGET

The denominational average for district payment of the Pensions and Benevolence Budget hit a new high for the 1978-79 Assembly year. It reached 93.38 percent, the highest in the history of the budget, with five districts paying 100 percent or more.

For the 3rd consecutive year, Hawaii Pacific led all districts in percentage of payment. This is the 11th straight year they have paid in full or overpaid the Pensions and Benevolence Budget. Alaska paid at least 100 percent for the 4th straight year. Other districts to be commended for paying 100 percent or more are Arizona, Maine, and the Western Latin American District.

Eighteen districts paid at least 95 percent but less than 100 percent. All of the remaining districts paid at least 90 percent.

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Term Life Insurance through the Department of Pensions and Benevolence, receives double coverage if the district of which he or she is a member paid at least 90 percent of its official Pensions and Benevolence Budget during the previous assembly year. Because all districts achieved the 90 percent level, nearly 10,000 Nazarene ministers will receive the benefit of double coverage this year.

The Pensions and Benevolence

Budget also currently provides a monthly retirement pension for almost 2,000 retired ministers and widows of ministers. Dr. Dean Wessels, executive director of the Department of Pensions and Benevolence, reports that these retirement checks and the insurance benefits affecting those nearly 10,000 ministers will be provided as each church on every district pays its Pensions and Benevolence Budgets in full every year. □

NAZARENE SERVICE PERSONNEL RETREAT

The Church of the Nazarene Service Personnel Retreat was held in one of the most beautiful spots in the world. Berchtesgaden, West Germany. Those attending the retreat could perhaps feel God's presence as they looked up into the face of the majestic Alps. But God's presence was even more real in the services conducted in the chapel of the General Walker Hotel.

The 155 attending the retreat came from all over the world—Holland, France, Germany, Italy, Belgium, Switzerland, and even Saudi Arabia. It didn't seem to matter where they were from, they came for one purpose, to get with other Christians and worship their Lord and Savior, Jesus



The retreat group



The retreat staff is shown (l. to r.), first row (seated) Missionaries Russell and Donna Lovett (children's leaders), Mrs. Wanda Kranich, Prof. Irving Kranich (music coordinators). Second row (standing) are Chaplain Vernon Swim, Chaplain Lowell Moore (retreat coordinator), Pastor Ludwig Duncker, Dr. Bennett Dudney, Chaplain David Bon, Dr. George Coulter, and Chaplain Donald Hannah. Missionaries David and Corolita Fraley (youth leaders) are not pictured.

Christ. That is just what happened. Using the ministry of Dr. George Coulter, general superintendent, and Chaplain David Bon, the Spirit came, decisions were made, and we all left spiritually refreshed and encouraged.

Next year the Service Personnel Retreat will be October 13-17, 1980, again in Berchtesgaden, West Germany. All Nazarene military personnel are encouraged to attend. It is a great opportunity to see Bavaria, visit with missionaries, rest, and most of all, to assemble with the family of God to encourage and be encouraged. Let friends or relatives, who will be in Europe next year, know about the retreat. Chaplain Hannah will be the retreat coordinator and you may write him for more information at: HHD, 557th USAAG, APO NY 09169. □

—reported by
Chaplain (CPT) Lowell P. Moore,
Retreat Coordinator



Dr. George Coulter speaking at the retreat.



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Altar scene during Point Loma College revival

REVIVAL INSPIRES PLC STUDENTS

The Point Loma College revival was conducted September 26-30. A deep moving of the Holy Spirit was witnessed on campus as students re-

sponded to Rev. Gary Henecke's challenge for holy living. There were overflow altar services in both morning and evening. Scores of young people responded throughout the Wednesday-Sunday revival.

The revival impact continues to set a spiritual tone on the campus. It is evidenced in the student dorms, Bible studies, and in verbal expression.

Evangelist Gary Henecke, executive director of Youth Ministries from Kansas City, was assisted by (singer) Warren Rogers, Jr., pastor of the Long Beach, Calif., Westside Church.

Rev. Henecke is noted for his pulpit ministry, television work, and youth involvements. He had outstanding pastorates in Port Huron, Mich., and Oskaloosa, Ia. He is a graduate of Olivet Nazarene College, Kankakee, Ill. Gary has preached on three continents, served on the General NYI Council, General Board Special Commission on Education, on the Board of Trustees at Mid-America Nazarene College in Olathe, Kans., and as NYI president for Eastern Michigan and Iowa districts.

Point Loma College students responded enthusiastically to the music ministry of Rev. Warren Rogers, Jr. His ministry has extended into several European countries. He has appeared in gospel concerts with Cliff Richard, a British converted rock star, and as an actor in Billy Graham's film production "His Land." Warren received his education at Nazarene Bible College in Manchester, England, and at Mid-America Nazarene College. □

NNC DEPARTMENT OF SOCIAL WORK ACCREDITED

Upon completion of a spring on-campus evaluation, the Council on

Social Work Education, the national accrediting body, has announced that it has granted full accreditation to the program in Social Work offered by Northwest Nazarene College. The accreditation was given for the maximum period possible, through June 1982, and was made retroactive for the 1977-78 academic year.

The accreditation report was largely prepared and written by Mr. Ben Sherrill, head of the Department of Social Work. He reports that 20 or more states now require licensing of social workers. In most cases, to become licensed one must graduate from a program accredited by CSWE. Students graduating from accredited programs qualify for advanced standing when they are accepted into a graduate program in social work. In addition, the Department of Social Work has a better chance of getting government grants since it has been granted accreditation. □

OVERWHELMED BY SAN FRANCISCO

It was essentially the same city I left my heart in years ago. But today I saw with the eyes of Urban Missions, a new assignment in the Department of Home Missions. Executive Director Dr. Raymond Hurn has demonstrated a commitment to reenter old cities as though they were new missionary frontiers. And I was there to spend the afternoon with Pastor William Hodge of San Francisco First Church.

The longer we talked and pored over charts and maps, the more clearly I saw that this city was a microcosm. It represents the problem and the challenge confronting the Church of the Nazarene in American cities.

A city of 700,000 in a metropolitan complex of 4 million—how do you impact it for Christ? A city where 60 percent of the dwellers are single. One half of those are gay, meaning that about one out of three San Franciscans identify with the gay community. They have a religious base—with a growing Protestant congregation, Catholic church, and Jewish synagogue, and the official endorsement of most conciliar churches. Gays have a political base, with strong city hall pull. They are developing an economic base, purchasing properties at a rapid pace. The strategy is to develop San Francisco as the model gay community.

The city has few children. Only 11 percent of the population is enrolled in school; most cities have 25 percent. Fifteen schools closed last year. Of those in school, 21 percent are Black, 20 percent White, 19 percent Chinese,

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and the remainder other ethnic groups. Strong children's programming in the church is futile.

It is one of the most ethnically diverse cities in the world. Thumbing through the "yellow pages," such a survey shows restaurants representing the following groups: Indoasian, Moroccan, Italian, East Indian, Armenian, Vietnamese, Chinese (of several varieties), Japanese, Basque, Filipino, European (French, German, Scandinavian, British), Bohemian, Mexican (of several varieties), Tunisian, Thai, Greek, Salvadorean, Nicaraguan, Cuban, Spanish, Kashmirian, Hungarian, Korean, Russian, Puerto Rican, Polynesian, Arabic, Chilean, Argentinian, Brazilian, Pakistani, Jewish, Colombian, Creole (of several varieties), and Peruvian. Could it be symbolic that 37 "yellow pages" are required to list restaurants and 7 to list churches?

Amidst this, the Church of the Nazarene has two organized churches—First Church and the Chinese Church of the Nazarene. The Northern California District, under the guidance of District Superintendent Grady Cantrell and a Chinese pastor, is forming a second Chinese congregation in the Sunset district of the city.


As San Francisco is a microcosm, so is First Church. She is a grand old lady with a glorious past, a difficult present, and an uncertain future.

Historically, the "glory days" were in the 1930s, 1940s, and 1950s. The church reached its statistical zenith in the 1950s at "old First Church," a building now crammed and jammed into one of the city's noisiest and highest crime areas. Relocated in the late 1950s on a hilltop, First Church declined in membership and now runs around 50.

Why? The community changed. The church moved away, trying to follow her membership. The city changed. Younger couples moved away to Peninsula suburbs which had a "better" climate for children and vibrant young Nazarene churches. Those who moved to the city were not Christian, usually not White, often did not speak English.

At First Church, now located on 10 acres of land almost beyond financial estimation, faithful and dedicated laymen and pastors carried the load and shared the burden. Over 90 percent of today's First Church are over 55 years of age. They have given sacrificially, driven the miles, prayed earnestly—but without the results of growth and progress.

I sat with Pastor Hodge, almost speechless. How could he carry on? What were the chances? Is San Fran-



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cisco too "far gone," too diverse, too secularized, too sinful?

Is every barrier up? Every resource exhausted? Every option closed? The pastor noted some hope.

1. Summer 1979—Inter-Sect team. Six members—canvassed all summer. By actual count it took 400 doors to get one response. (The national average is 40.) But recently, a group of Arab Christians were found. Possibility of two new families, the first in seven years.

2. Property values are high. There is a physical foothold. Equity is significant, leading to stability. It is a financial base.

3. Some evangelicals are doing fine work in the city. Ministry here is possible if the right approaches can be found.

4. Pastor Hodge is working with the Lausanne Congress on Evangelism helping develop a strategy for San Francisco.

5. Both the district and general church have a new "city consciousness." The lonely metropolitan pioneer can be assured of greater support systems at every level. Nazarene youth must become involved in the development.

6. The Northern California District, under the leadership of Superintendent Grady Cantrell, is working with San Francisco area churches in the development of an innovative approach to the downtown area that offers hope of effective ministry.

So, what is the answer for San Francisco? A new theology is not needed, just a new direction, with courage to meet the challenges. Faith is needed to tunnel through the obstacles, with vision to see that a tunnel can be made.

Today I was overwhelmed by San Francisco. □

—R. Franklin Cook
Coordinator/Urban Missions

LATIN/ANGLO LEADERS DISCUSS OUTREACH

Latin and Anglo district leaders met in September with Dr. Raymond W. Hurn, executive director of the Department of Home Missions, in two important strategy meetings. These concerned outreach to the growing number of Spanish-speaking persons in the United States.

The two meetings were in response to a request by the General Board at its 1979 session that the Department of Home Missions explore strategies for reaching the greatest number of Latin American persons in the USA.

One meeting was held September 18 in San Antonio, and included the following district superintendents: Har-

old Daniels, Colorado; D. W. Thaxton, Houston; Harold Graves, San Antonio; Gene Fuller, West Texas; and H. O. Espinoza, Central Latin American.

Leaders at the conference in addition to Dr. R. W. Hurn included Franklin Cook, coordinator of urban missions for the Department of Home Missions; Marshall Griffith, president of Nazarene Spanish Seminary; Joe Rodriguez, dean of the Nazarene Spanish Seminary; and Manuel Cintron, who is a pastor from the San Antonio Las Palmas Church.

Discussion centered around the major question, How can the church maximize its impact on Latin American peoples in the USA?

Problems of communication, cul-

tural differences, and traditionalism were discussed.

The group voted to give priority to two issues: (1) The enormity of the district size, including vast unreached areas, and (2) the lack of cooperation between Anglo and Latin American districts.

The other meeting was held September 17 in Los Angeles. District superintendents present were as follows: Robert Scott, Southern California; Wil Spaite, Central California; Wally Hubbard, Sacramento; Crawford Vanderpool, Arizona; Harold Morris, New Mexico; and Juan Madrid, Western Latin American.

Leaders at the conference in addition to Dr. Hurn, who chaired the meeting, included Bob Goslaw, Southern California District; Bill Boggs and Roger Bowman, Los Angeles District; and Gerald Anderson, Arizona District.

A coordinating council was formed between the Southern California, Los Angeles, Central California, and Western Latin American districts.

This council will meet quarterly in pursuit of a united strategy to reach the largest number of Latin Americans possible in the coming quinquennium. Their first meeting was November 28 in Los Angeles. With California becoming a third world state and the projected majority of the California population to comprise cultural groupings other than Anglo by 1984, special attention is mandatory.

Arizona and New Mexico will receive separate treatment, and strategies are now being developed in this regard. Sacramento and Northern California are also to develop distinct considerations and strategies. □



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Dr. Albert S. Lown from Keighley, Yorkshire, England, met on alternating days with the men and women of Nazarene Publishing House during noon hours in a spiritual refreshment emphasis. Dr. Lown spoke on attitudes and relationships, various facets of 20th century living, and the possibilities of victorious living in spite of routine pressures in our busy society. It was a time of reevaluation of life's priorities.

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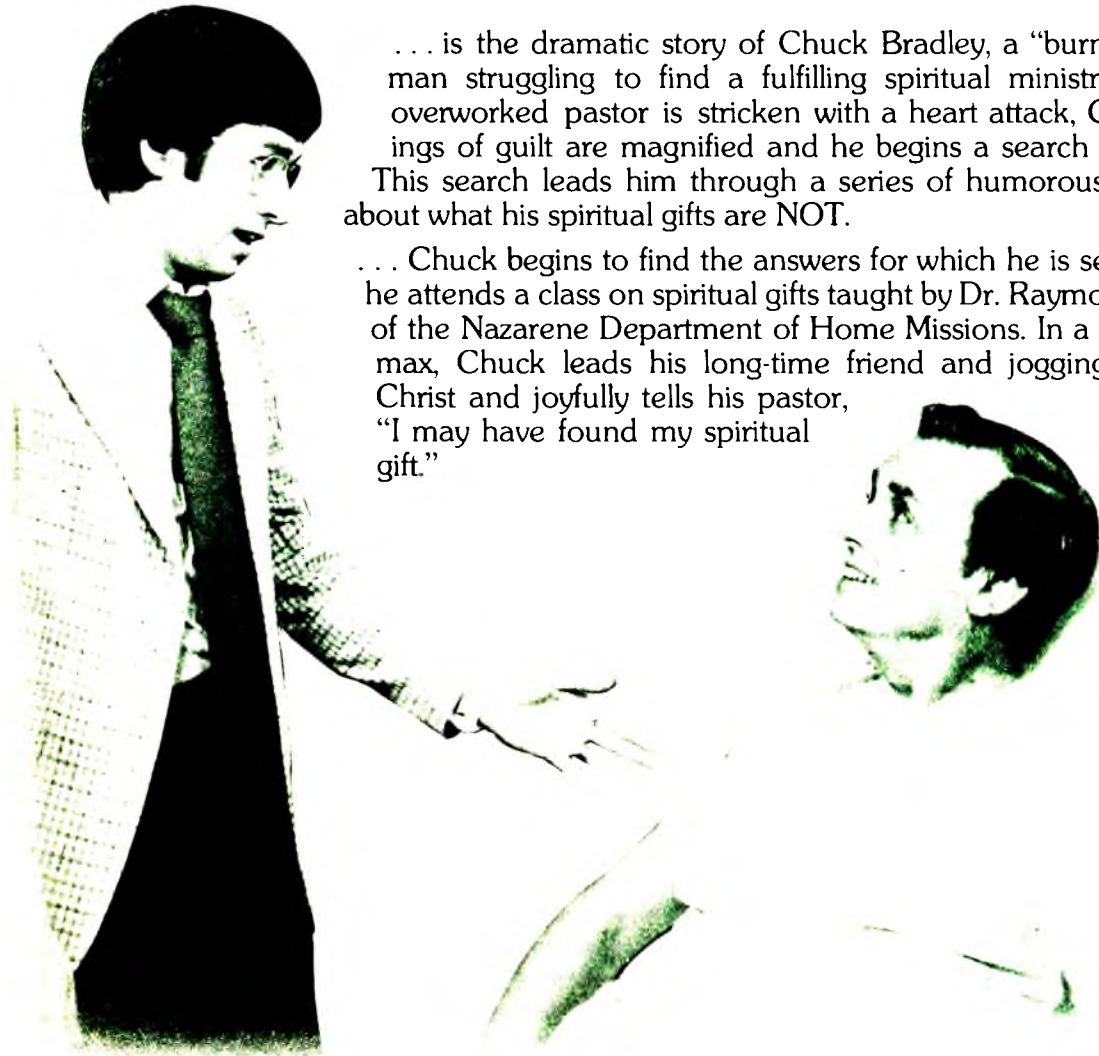
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Dr. Raymond W. Hurn, executive director of the Department of Home Missions, and Dr. Win Arn, executive director of the Institute for American Church Growth, were instrumental in the development of Finding Your Ministry.

Finding Your Ministry was produced by the same people who produced *The Gift of Love*, popular stewardship film for the Church of the Nazarene, and it packs a similar impact.

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Jane Brewington (r.), in Kansas City for revival services, visited with NPH artist Royce Ratcliff, who designed the cover for her latest book, *Getting It All Together*. Now a full-time evangelist, Jane was formerly a missionary to Swaziland. Her first book was *Are You There, God?*

FOR THE RECORD

MOVING MINISTERS

GARY ABKE to Gladstone, Mo.
 MARK ADAMS from Bethany, Okla., to Herington, Kans.
 CHARLES E. BERTRAM from Columbus (Ind.) Newbern to evangelism
 MICHAEL T. BURNS from student, Nazarene Bible College, Colorado Springs, to Hubbard, Ohio
 ROBERT D. CHEW, SR., from Yorkstown, N.Y., to associate, Akron (Ohio) Arlington
 LEROY COAST from Valentine, Neb., to Eugene, Ore. (church planter)
 WILLIAM P. COVEY from Shelbyville, Ky., to Versailles, Ky.
 PAUL DECKER from Perrysburg, Ohio, to Akron (Ohio) East Liberty
 J. MARK DONNELLY from Margate, Fla., to chaplaincy, Tinker (Okla.) Air Force Base
 PAUL V. DOWTY from Oakdale, La., to Texhoma, Tex.
 JAMES G. DYE to Bonifay, Fla.
 VIRGIL FELIX to Cleo Springs, Okla.
 WILLIAM D. GUILLIAMS from Wadsworth, Ohio, to Louisville, Ohio
 CHARLES W. HELSEL from Gresham, Ore., to Harmon, Okla.
 J. MARK HINSHAW from Blue Springs, Mo., to Anderson (Ind.) Parkview
 DAVID A. HOFFMAN to associate, Alva, Okla.
 ZANE HOLLAND from Craig, Mo., to South Gate, Calif.
 TERRY KING to Cherokee, Okla.
 DANNY R. McMAHAN from Olathe, Kans., to Beaver, Okla.
 DONALD E. McCULLOUGH from North Pole, Alaska, to Anchorage (Alaska) First
 DONALD MARTIN to Dover, Ohio
 EARL W. MOORE III from Carson City, Nev., to Amarillo, Tex.
 CHARLES RUBY from associate, Youngstown (Ohio) Broadman, to Barnesville, Ohio
 RICHARD A. SMITH, SR., from evangelism to Youngstown (Ohio) Wickliffe
 HAROLD L. STICKNEY from Moscow, Ida., to Porterville, Calif.
 CHARLES E. WEST from Leavenworth, Mo., to Venice, Fla.
 BARRY WHETSTONE from Youngstown (Ohio) First to evangelism

CORRECTION of November 1, 1979.
 Moving Ministers
 WALTER KRINER is the pastor of Kittingan, Pa.
 CHARLES J. WHEELER continues to serve as an evangelist

MOVING MISSIONARIES:

ROY COPELIN, Philippines. Furlough Address: c/o C.E. Merriweather, 906 Winther Blvd., Nampa, ID 83651
 GLENN MESSER, Papua New Guinea. New Furlough Address: 1009 W. Cherry Ave., Orange, TX 77630
 FRANCES VINE, Philippines. New Furlough Address: c/o Caroline Lewis, 2552 E. New York Dr., Altadena, CA 91001

VITAL STATISTICS

DEATHS

MARSHALL G. BARBER, 76, died Oct. 14 in Eugene, Ore. Funeral services were conducted by Rev. M. Kent Anderson and Rev. Robert H. Sutton. Remains were entombed in Grant's Pass, Ore. He is survived by his wife, Ellen; 2 sons, Wilson and Paul; 3 daughters, Rose Marie Anderson, Margaret Adams, and Ruth Leggett; 15 grandchildren; 1 great-grandchild; and 3 sisters.

REV. WILLIS H. BRAND, 70, commissioned evangelist in the Church of the Nazarene since 1961, died Oct. 15 in Fort Wayne, Ind. Funeral services were conducted by Rev. Carl Greek. Surviving are his wife, Margaret L., also a commissioned song evangelist; one son, Willis E.; one daughter, Mrs. Patricia Ann Glover; three brothers; and one sister.

MR. BEN HILL CALHOUN, 85, died Sept. 9 in Griffin, Ga. Funeral services were conducted at the Rehoboth Nazarene Church in Molena, Ga. by Rev. James D. Wilson and Rev. Alvin K. Morgan. He is survived by 5 sons, 1 daughter, 19 grandchildren, and 20 great-grandchildren.

JOSEPH CLAUDE EWING, 89, died Oct. 19 in Roseville, Calif. Funeral services were conducted by Rev. Ron Fox in Placerville, Calif. He is survived by his wife, Lillian; two sons, Robert and Thomas; two daughters, Betty Hazelton and Louise Taylorson; eight grandchildren; and one great-granddaughter.

HARRY L. FAGAN, 81, blind song evangelist in the Church of the Nazarene, died October 26

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in Steubenville, Ohio. He had been singing and playing the piano for more than 52 years, mostly in the Church of the Nazarene. Funeral services were conducted by Rev. Archie Fetty in Follansbee, W. Va. Interment was in Shelby, Ohio, with Rev. William Medley officiating. Surviving is one sister, Bessie Stevens.

NELLIE LEE (HERRICK) HODGES, 77, died Oct. 20 in Mission, Kans. Funeral services were conducted in the chapel of the Nazarene Theological Seminary by Rev. Gordon Wetmore and Rev. Roy E. Swim. Her husband, R. R. Hodges, who served at International Headquarters of the Church of the Nazarene for over 35 years, preceded her in death in 1978. She is survived by three sons, Donald L., Marion L., and Ralph R.; nine grandchildren; three great-grandchildren; two brothers, and four sisters.

MRS. FREDA LAMBERT, 79, died Oct. 29 in Morrisville, Vt. Funeral services were conducted by Rev. James Ainsworth. She is survived by two sisters.

MRS. LYDIA R. MARKUSEN, 73, died July 9 in Fergus Falls, Minn. Funeral services were conducted by Rev. Merv Kelly. She is survived by one daughter, Jeanne Arnold; and three grandchildren.

REV. PEARL (ALLISON) MORGAN, 81, died Oct. 19 and **REV. J. HERBERT MORGAN**, 77, died Oct. 20, as a result of a car accident near West Lebanon, Ind. Double funeral services were conducted by Rev. John Eppler and Rev. J. T. Myers in Danville, Ill. Rev. Mrs. Morgan pastored churches in the Danville, Ill., area. Surviving are her two sons, Robert and Franklin; a daughter, Grace Hoskins; four grandchildren, and eight great-grandchildren. She was interred in Danville. Rev. J. Herbert Morgan had pastored in Indiana, Wisconsin, and Illinois. He leaves a son, Paul; one daughter, Mrs. Martelle Ley; six grandchildren; two great-grandchildren; and the step-children and step-grandchildren mentioned above. Interment was in Indianapolis, Ind.

JOHN DENNIS REED, 66, died Oct. 26 in Jacksonville, Ind. Funeral services were conducted by Rev. Norris Rumbly and Dr. B. G. Wiggs, Southwestern Indiana district superintendent. He is survived by his wife, Ruth; two sons, Rev. Sherman and Rev. Bill; one daughter, Naomi Reed; five grandchildren; four brothers; and two sisters.

VOYD RAY SMITH, 68, died Oct. 8 in Poteau, Okla. Funeral services were conducted by Rev. James M. Stewart. He is survived by his wife, Chloe; and three daughters, Frances Dees, Sandra Hampton, and Mary Biggerstaff.

BIRTHS

to **BRUCE AND PAM (DOHRER) ANDERSON**, Oak Park, Mich., a boy, Brent David, Oct. 3.

to **STEVE AND TINA (COX) ANDROES**, Beaumont, Tex., a boy, Christopher Michael, July 10.

"Showers of Blessing"

PROGRAM SCHEDULE

December 23
"Finding Jesus at Christmas"
 by W. E. McCumber

December 30
"Headlines from an Ancient Cemetery"
 by W. E. McCumber

NEWS OF RELIGION

UNITED MINISTRIES IN EDUCATION FORMED. Seven national churches have announced the formation of an ecumenical ministry to be called United Ministry in Education (UME). The purpose of the new organization will be to combine the efforts of the denominations' educational agencies in areas of ministries in higher education and public education. Previously these concerns were met through two ecumenical agencies, United Ministries in Higher Education (UMHE) and Ministries in Public Education (MPE).

The seven covenanting together in UME are the education agencies of the United Presbyterian Church in the U.S.A., The American Baptist Churches, The Moravian Church, The Presbyterian Church in the U.S., The Church of the Brethren, The United Church of Christ, and the Episcopal Church. An eighth denomination, The Christian Church (Disciples of Christ), is currently considering the possibility of joining UME.

UME is being formed out of a desire of the covenanting churches to work with educational concerns more holistically and to reduce the overlap of efforts of staff and governance groups who often found that they were dealing with the same two concerns in two areas. □

USE OF TOBACCO HITS LOW NOT SEEN SINCE 30s. The per capita tobacco consumption of Americans has dropped to the lowest level since 1933, largely due to decreased use of cigarettes, says a U.S. Agriculture Department report.

Per capita cigarette consumption this year was estimated at 3,900 cigarettes, or about 195 packs of 20 each—down from the 3,970 average a year ago, and the lowest per capita figure since 1957. Cigarette use has been dropping for the last six years. Use of cigars, snuff, and bulk smoking tobacco is also reaching "all-time lows," but chewing tobacco "remains on its upward trend," the report said. □

SALVATION ARMY NEWSPAPER MARKS 100TH ANNIVERSARY. The booming evangelistic guns of *War Cry*, the official newspaper of the Salvation Army, are booming louder than ever this fall as the worldwide social welfare organization celebrates the 100th anniversary of its first publication.

War Cry's first edition appeared from the press in a small printing works in a Whitechapel street in slummy east London on December 17, 1879. It proclaimed: "Why a weekly *WAR CRY*? Because the Salvation Army means more war."

Today, *War Cry* gives evidence that the Salvation Army—or Sally as it is known to London's Cockneys—still means war—against the sin, the exploitation, the greed, the callousness, which are sworn enemies of the teaching and spirit of Jesus Christ. It holds the distinction of being the best-selling religious newspaper in Britain. *War Cry's* first edition sold 17,000 copies. Today, its circulation is 208,000 on its British edition alone—and 45 other editions are published overseas. □

OPEN DOORS FOR CHRISTIAN MASS MEDIA IN SPAIN. The new democratic state of Spain opens new possibilities for the "protestant" minority in the use of mass media. In order to take advantage of such opportunities, a new organization has just been formed in Madrid: MECOVAN (Evangelical Means of Communication) with offices in Madrid.

MECOVAN is directed by Juan Gili, a well-known Spanish leader who is also president of "Evangelism in Action." The objectives are to cover the country with radio programs on commercial networks; production of cassettes, video-cassette, audiovisual presentations; telephone ministries; television programs; films and everything related with visual images and sound. At present there are programs on 14 stations. □

to LOUIE AND ELLEN BUSTLE, Dominican Republic, a boy, John Philip, Oct. 26
 to REV. L. J. AND NANCY CHAPMAN, Oklahoma City, Okla., a boy, Jayson Paul, Nov. 13
 to FLOYD AND PAM COX, Danville, Ill., a boy, Charles Russell, Aug. 12
 to REX L. AND JOYCE (DAWSON) DAVIDSON, Maplewood, N.J., a girl, Anne Dawson, Sept. 5
 to RANDEE AND DEBBIE DIXON, Danville, Ill., a boy, Jonathan Lee, Oct. 31
 to REV. STEVEN AND JOAN (LUNDSTROM) DOERR, St. Paul, Minn., a boy, Andrew Jacob, Sept. 4
 to REV. MERV AND LINDA (DILLABAUGH) FRIBERG, Minot, N.D., a girl, Aimee Nichole, Sept. 11
 to KEN AND DONNA HAAG, Danville, Ill., a boy, Barrett, Aug. 12
 to GARY AND DEBBIE HIBBARD, St. Paul, Minn., a girl, Christine Ann, Aug. 7
 to JOHN AND BEVERLY (KENNON) HILL, Paducah, Ky., a girl, Carrie Renee, Sept. 28
 to JOHN AND GAYLE JAGERS, Clarksville, Tenn., a girl, Sarah Ann, Oct. 17
 to ALLEN AND JOYCE (EDWARDS) MORRIS, Castalia, Ohio, a boy, Mark Paul, Oct. 30
 to REV. MARSHALL AND NANCY (COOK) MOSLEY, Torrington, Wyo., a boy, Marvin Leroy, Oct. 12

to DONALD AND CHERYL (TOWSLEY) PREVOST, Keene, N.H., a girl, Devon Jessica, Oct. 6
 to TERRY AND MONICA RIVARD, St. Paul, Minn., a boy, Timothy Thomas, Sept. 14
 to ALLAN D. AND DIANE S. (BUSH) ROBERTS, Arlington, Tex., a girl, Kathryn Elizabeth, Aug. 16
 to ROBERT AND SHARON (JONES) ROEHM, Denver, Colo., a boy, Brian Robert, Nov. 13
 to ROY AND DENISE (SCOTT) SHAFFER, Kansas City, Mo., a girl, Heather Renee, Sept. 24
 to MIKE AND CATHY SMALLEY, Danville, Ill., a boy, Corey Lee, Aug. 21
 to LARRY AND JANET (HICKS) STOVER, Danville, Ill., a girl, Paula Lynnette, Aug. 12
 to DR. KEITH AND JUDY (PEPPER) VENNUM, Lakeland, Fla., a girl, Karen Joy, Oct. 28

MARRIAGES

BRENDA BRYAN and PAUL ARTHUR BRANNON, at Nashville, Tenn., Oct. 9
 JANET WALDEN and DONALD A. BAUSMAN, JR., at Syracuse, N.Y., Nov. 24

ANNIVERSARIES

MR. AND MRS. OTHAR KING of Breckenridge, Tex., observed their 50th anniversary October 13 at an open house reception at their home. It was hosted by their daughter, Faye L. Allen of San Diego, Calif., and their son, Linford King of Fort Worth, Tex.

The Kings have 10 grandchildren and 4 great-grandchildren. They are members of the Breckenridge church, formerly of San Bernardino East Church.

MR. AND MRS. ROY YOESEL, of Olathe, Kans., College Church recently celebrated their 50th wedding anniversary. The Yoesels were married October 2, 1929, at Falls City, Neb., where they were involved in farming until retiring to the Kansas City area. Mr. Yoesel has been building and grounds manager for Nazarene International Headquarters and most recently part-time as grounds manager for Mid-America Nazarene College.

A family dinner and reception was held to honor the Yoesels at the Brookridge Country Club on October 12. The dinner was hosted by their children: Rev. Duane Yoesel, pastor of Denver Westminster Church; Mrs. Joan Bottles, pastor's wife of Danville, Ill., First Church; and Dr. Gerald R. Yoesel, Olathe, an administrator in the Shawnee Mission Public School District.

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THE ANSWER

CORNER

Conducted
by W. E.
McCumber,
Editor

What is the difference between having fundamental doctrines, and being Fundamentalists?

As a theological movement, "Fundamentalism" emerged as a rigorous counteraction to "Modernism." Many of those involved organized as The World's Christian Fundamentals Association. Their nine fundamentals were:

1. Scripture inspired and inerrant.
2. God as trinity in unity.
3. Christ divine and virgin born.
4. Man created by God and fallen because of sin.
5. Substitutionary atonement in Christ's blood.
6. The bodily resurrection and ascension of Christ.
7. The necessity of regeneration.
8. Christ's personal and imminent return.
9. Resurrection of the dead, heaven and hell as eternal destinies.

A number of theologians have described fundamentalism as a mind-set as well as a movement. In this respect, as Ramm puts it, "A Fundamentalist is a person with orthodox convictions who defends them with an anti-intellectual, anti-scholarly, anti-cultural belligerency."

Many Fundamentalists have also been solidly aligned with the kind of dispensationalism and pre-millennialism advocated by the Scofield Bible.

So, you see, "Fundamentalism," like most labels is hard to pin down with great precision. Without doubt, Wesleyanism has been influenced—some put it "leavened"—by Fundamentalism, but the

two are not fully congruent. If I had to wear a label, I would prefer "Orthodox," "Evangelical," "Conservative," or "Wesleyan." But a fellow seldom gets to choose his own label. They are often put on him by others. The main one is "Christian." □

When the Israelites traveled from Egypt to Canaan they complained about a lot of things, but mostly about food, especially the lack of meat. Yet they had with them flocks and herds without number. Surely some of these animals could have been used for food. Isn't it true that only the perfect animals could be used for sacrifice? Were the people forbidden to eat these animals?

When the Israelites fled from Egypt they had "very much cattle," according to Exodus 11:38. Given the number of people, however, and the haste of their march, with its lack of time and means for preserving meat, their supplies would soon be exhausted.

By the time they reached "the wilderness of Sin," where the first complaint about hunger was raised (Exodus 16:1-3), animals available for eating had evidently been used up. Remember, Israel had become dependent upon the produce from the soil during their time in Egypt. Suddenly thrust into a situation where they had to subsist upon their flocks and herds, it would not take long to deplete the supply of food. The first experience with hunger occurred over a month after they left Egypt.

The problem was not prohibition against eating their animals. Rather, none were left for food. They were soon to learn that God is good, even to a complaining, ungrateful people, and was able to supply their needs in the most difficult circumstances. □

NEWS OF EVANGELISM

Walla Walla, Wash.: First Church had a revival with *Ted Lee* as the *evangelist* and *Song Evangelists James and Rosemary Green*. The preaching, singing, spirit, atmosphere, attendance, and response were superb. Many lives were touched and changed as the presence of the Lord swept over service after service. Several experienced their first introduction to revival and the significance of the altar. □

—Milton Harrington, *pastor*

Kansas City, Kans.: Stony Point Church had a revival with *Evangelist Luther Collins* and *Song Evangelist Roger Farmer*. Evangelist Collins was wonderfully used of God in his ministry. We had 23 seekers. Much good was done, but I'll remember this meeting because God used the evangelist's personal work to lead my teenage daughter back to victory in Jesus! □

—Fred Wenger, *pastor*

Fessenden, N.D.: The church had a revival with *Evangelists Rev. and Mrs. Fred Bertolet*. Our Sunday morning prayer group began praying for revival two months prior to the services. People were carrying a burden for the lost. A number of new people found the Lord. A family of 10 just recently began to attend our church. Nine of them found the Lord as Savior during this revival. □

—Harold J. Stratton, *pastor*

Los Angeles: The Iglesia Del Nazareno recently had a revival with *Evangelist Luther Collins*. The services were blessed with the power and presence of the Holy Spirit with over 50 people coming to the altar. Many were saved, sanctified, and several were spiritually reclaimed. There were several who testified of being healed. □

—Abraham Santa, *pastor*

Columbus, Kans.: recently experienced the greatest revival the church has ever seen, with *Evangelists and Singers Revs. George and Charlotte Dixon*. After three weeks of around-the-clock praying, the Holy Spirit broke in on every service. There were souls saved, sanctified, and young people called into God's service under the dynamic preaching and leading of the Holy Spirit. □

—Bertha E. Boyd, *pastor*

Quincy, Wash.: Spanish revival services were recently held in the church with *Rev. Henry Roybal* and

his wife, *Patti*, serving both as evangelist and song evangelists. Seekers were at the altar almost every night. Eight Spanish people found the Lord as Savior. One lady was sanctified as the evangelists visited in her home. God blessed the efforts and prayers of the people in this bilingual church and brought about His victories. Average attendance was 62. □

—Jim VanderSchuur, *pastor*

Long Beach, Miss.: The church had a revival with *Evangelist Don Ballard*. Seekers filled the altar each night. There were 10 people baptized on the closing Sunday, and 2 were received into church membership. □

—Joe Morse, *pastor*

THE CHURCH SCENE

This summer some young people of the **La Mirada, Calif., church** spent one week of their vacation repainting the inside and outside of Lynwood First Church. The Lynwood church is in the heart of the inner city, and rather than move out into the suburbs, they are staying to develop a community-oriented ministry. Their church was badly in need of repair, but they did not have the money to do the needed repairs.

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The young people raised all of the money necessary to purchase the paint and supplies needed. The adults donated money, food, and supplies for the project. Those who participated in the project each donated \$10.00 to help cover the cost of supplies and brought their own painting equipment.

After working on the church all day, Randy D. Rugh, youth pastor, taught the teens about life in the inner city with discussions, tours, and other experiences. The teens returned from Lynwood changed. Two of them are considering calls to inner-city ministry after graduation from college.

Participants in the project were Dennis Murphy, Bonnie Speckmeyer, David Outlaw, Tammy Cooley, Tim Davis, Donna Davis, Brad Pike, Brenda Hazlip, Daryl Young, Mike Pike, Renee Edwards, Rick Pike, Mark Vest, Willy Crockett, Suzie Clifton, Bonnie Crume, Karen Houser, Lori Kietzke, Paul Garcia, and Brenda Young. Sponsors for the week were Don and Jan Murphy, Herbie and Nancy Manuputy, Jeff David, Violet and Randy Rugh. Rev. Wayman F. Davis is the pastor. □

NEW CHURCHES ARE SOURCE OF GOOD NEWS

Late in July, the Department of Home Missions wrote to the 132 new churches that had been organized this quadrennium and asked the question: "What's been going on?"

The result has been "good news."

For example, the first 50 churches that responded to the letter of inquiry reported gaining 523 new members by profession of faith since their charters closed.

Among those churches organized in 1976, the Sunday school average at the time we asked was 78.8.

Each one of these new churches is providing regular, weekly training in Bible study and Christian life for the nurture and maturing of these new Christians.

Here are some examples of the individual "good news" stories that we received.

Waynesville, Mo., First Church is three years old. In those three years 17 members have been received on profession of faith.

Pastor Richard Bushey, Jr., told us about one Catholic family including four daughters who found the Lord in one of their services.

"They haven't missed a service since," he says.

The oldest daughter is now enrolled as the first student from Waynesville in Mid-America Nazarene College.

Olathe, Kans., Westside Church

moved into its own building in September.

The three-year-old church had been meeting in a school. During this time 22 new members have been received on profession of faith.

"A few weeks ago," Pastor Skinner said, "a man who lives next door to the school came over after our morning service to find out what was going on here.

"We invited Ron to the service that night and met with him and his wife the following Saturday. Two weeks later his wife prayed to accept Christ while standing in their driveway.

"One week later he also accepted Christ while kneeling at our altar. They have since become members."

In its first six months the Kingman, Ariz., church reported receiving 19 new members by profession of faith.

Pastor Clyde H. McCune told us that "five years ago I was not even a Christian."

Hospitalized in Flagstaff, Ariz., with a heart attack, he heard God's call into His family and into His service.

"I want you to go and preach my Word," was the commission he received there in the hospital bed.

He began the course of study and was granted a local preacher's license.

He began to dream of starting a new church in Kingman, but it was only a dream.

At district assembly, he met a pastor from Lake Havasu City Church who told him that one of his laymen had a dream of a church in Kingman.

Lake Havasu City Church then sponsored a tent meeting in Kingman



The Lansing, Mich., Woodview Church (formerly North Street) was dedicated July 8. Dr. Charles H. Strickland, general superintendent, was the dedicatory speaker. Dr. H. T. Stanley, superintendent of the Michigan District, assisted. The new church contains 14,600 sq. ft. and is located on a 10-acre site. It is fully air conditioned and barrier free. The construction project was a cooperative venture between the Searies Construction Company of St. Johns, Mich., and the congregation who worked under the direction of Pastor Erwin A. Self. The facility, valued at more than one-half million dollars, cost the congregation only approximately \$18.25 per sq. ft.



The Bristol, Ind., church dedicated their new combination church and parsonage on Sunday, June 10. Dr. Bruce T. Taylor, district superintendent, was in charge of the dedication service. Rev. Joseph F. Chapman is pastor. The structure was built at a cost of \$120,000, with much donated labor from the Men in Mission group from North-eastern Indiana District. The building is located on five acres of land and the value of the property exceeds \$200,000.

and following that meeting, Brother McCune was invited to become the pastor.

The first meeting was held in the home of a lady from another church. Five persons were present. The next Sunday there were 12; the third Sunday, 18. After six months the church was averaging 32. In addition, the

church is maintaining a jail ministry and a nursing home ministry.

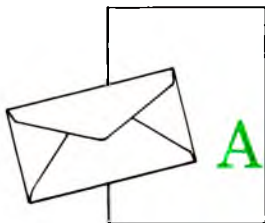
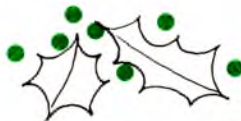
Who said dreams don't come true?

The 78-year-old widow of a Navajo medicine man came to the Lord at services of the Shonto, Ariz., church.

Rev. Lewis Calamity, Sr., the pastor, is a Navajo tribal councilman and began the church in his home.

In just a little over one year since organization, the church is averaging 90 in morning worship.

They are planning to build a new church since, as Pastor Calamity says, "In recent months we have had many activities such as funerals, weddings, and various church gatherings. Our goal is to reach 100 members." □



A LETTER OF PRAISE

by LINDA KAE FIELDS

Ashland, Kentucky

Dear Elaine & family,

It's now midnight in ol' Kentucky. I haven't had time to sit down to write letters, I've been so busy. You know how that goes. There's so much news I could write a book.

I'll tell you the best news first. Freddie got saved! Thirty-five years in the Nazarene church and the first time he's ever been converted. Oh, how great to have a Christian home!

Freddie has always been a good guy and has always gone to church with the children and me; never did he complain. But never would he give in. Well, last winter I started working at church and he became jealous because it was something that we didn't do together. Then "old-time conviction" set in and for two months the poor guy was miserable. In February we started having Cottage Prayer Meeting once a week, getting ready for revival in April. I attended most of them and he almost died.

On Sunday night my friend and neighbor got converted and that really upset him, and his own daughter tried to get him to go to the altar with her but, no, he wouldn't. So I sat up all night talking with him, and the next day and that night.

On Tuesday night, our last prayer meeting, he begged me not to go and to go to our son's baseball game. I prayed it would rain so they wouldn't have a ball game and I could persuade him to go with me. One hour before the game it started pouring rain. I got ready to go and tried to get him to. No. I left him sitting in his easy chair crying. I told him to walk up and talk to Daddy then.

I picked up some ladies on the way and told them about Freddie. When we went into prayer meeting there were around 20 there! I told them how under conviction he was and they said, "Let's pray he'll come." About that time the phone rang and I said,

"That's him, he's coming." Sure enough it was, and we talked him into coming. Twenty minutes later he walked in with Dad holding on to him. Freddie looked like a whipped dog. He said he was so miserable he couldn't live another day without getting saved. He knelt and in a few minutes, talk about GLORY! He really got a great touch from God. Does he ever glow! What a night it was! He had to work midnight turn that night so we came on home, and talk about two happy kids! They loved their dad to pieces. He went on to work and I called him in the night and he was still on fire. He tells everyone he sees and still does.

About 6 a.m. I heard Mendy in the kitchen and I got up to see what she was doing. She said, "I'm waiting on my dad to come through the door so I can see his face all aglow." So here comes Mike down the stairs to see what's going on. In a few minutes Freddie walked in and he was still shining. It's really great.

The Lord sure has answered my prayer of many years. The first night we all had grace around the table I thought I was going to shout. But, Elaine, pray for him to be strong; the devil has really tried and tested us all. He had a wreck and almost totaled his truck, but thank God he wasn't hurt and no one else was either. We had just dropped our collision insurance 10 days before, so it cost us \$1,500 to fix his truck. Then he used Mendy's car for transportation and a baseball hit the windshield and broke it to pieces. Then we've all had the flu bug. Now the rains and floods you've read about last week; well my basement and family room got soaked. Now Mike is sick. I keep telling Freddie we're being tested but we'll just hang on and come out stronger for the Lord. Just you all pray for us . . .

Love ya all,
Linda Kae

**"By ALL MEANS...
Save Some"**

Editor's Note: The above is part of a letter written by Linda Kae Fields, daughter of the late evangelist C. B. Fugett, to her friend, Mrs. Jerry Goble, on December 13, 1978.

WISEMAN TO PASTOR POMPANO BEACH

Dr. Neil Wiseman has accepted the call to pastor the Pompano Beach, Fla., First Church and began his ministry there November 18. He will commute between Kansas City and Pompano Beach each weekend until arrangements can be completed for his successor in Continuing Education on the staff of the Department of Education and the Ministry. He has served in this capacity since coming to Kansas City in 1977.

Dr. Wiseman has pastored churches in Sacramento, Calif.; Moses Lake, Wash.; Denver; and Colorado Springs.



—NCN

FILM TO PORTRAY LIFE OF SCHMELZENBACH

Under the auspices of the Department of World Mission, a film is being produced which will depict the life of pioneer missionaries Harmon and Lulu Schmelzenbach. They opened the mission work in Swaziland, which has grown to more than 5,000 members.

Merritt Nielson of the Department of Communications is directing the film. Actor Paul Thomas and actress Elinor Jones are slated for the leading roles. It will be the first film incorporating dramatic screenplay ever produced by the Church of the Nazarene. Filming is scheduled in Swaziland, South Africa, November 26 to December 23.

Both Thomas and Jones are from the Lamb's Club in New York City and are members of the Manhattan Church of the Nazarene. Their role in the film realizes a vision Rev. Paul Moore had when he purchased the former actors' club for the church in the nation's largest city.

—NCN

CHRISTIAN BIBLE SOCIETY ANNOUNCES NEW MONTHLY PUBLICATION

A new monthly Bible reading magazine, *The Bible Today*, is being published as a ministry of the Christian Bible Society to guide readers to a regular Bible reading program.

"The main purpose of the Christian Bible Society," said Executive Secretary Jim Powell of Nashville, "is to encourage regular Bible reading. *The Bible Today* is just one of the ways in which we perform our ministry.

"We believe," said Powell, "that daily Scripture reading is the most important habit a person can develop. *The Bible Today* has been produced especially for the purpose of aiding

and encouraging the person who does not now have a pattern of regular daily Bible reading or who just needs help in maintaining a regular schedule." □

—NCN

SYKES HEADS CARAVAN PROGRAM

Fred R. Sykes, Jr., minister to children at Bradenton, Fla., First Church since September, 1976, has accepted the position as general program director of Caravan and Camping Ministries for the Department of Children's Ministries of the General Board, International Headquarters.

Sykes, who replaces Ford Hubbard, will move to Kansas City on December 4.

He attended Bethany Nazarene College. A native of Bradenton, he accepted a position as summer children's program director in 1970 at his home church. In 1971 he accepted the position of children's minister at the Houston, Tex., Spring Branch Church where his responsibilities included supervision of a day care center.

Sykes has either assisted in or directed district boys' and girls' camps each summer. In the summer of 1979 he was director of YSARI V, the Nazarene Young Singles Retreat. He is not married.

A reception in his honor was given following the Advent Tree Lighting on Sunday, December 2, at Bradenton. □

—NCN

MISSION LEADER HAS ACCIDENT

Dr. Jerald Johnson, executive director of the Department of World Mission, fell Saturday night, November 17, in Arlington, Va., and broke his nose. He stumbled on a large cement block in a poorly lighted spot and fell against a masonry windowsill.

Mrs. Johnson, who was with him, spoke in the morning service at the Arlington Calvary Church, and they returned to Kansas City Sunday afternoon. Dr. Johnson was admitted to Trinity Lutheran hospital Sunday evening and was released from the hospital Wednesday, November 21; surgery was not required. □

—NCN

ANOTHER NAZARENE HOSTAGE

Nazarenes have added reason to pray for the people who are being held hostage in the American Embassy in Tehran. Nazarene Communications News has learned that in addition to Gary Lee, son of Dr. and Mrs. Earl Lee of Pasadena, Calif., Gregory Donald Pursinger, a Marine whose family attends the Church of the Nazarene in Seaford, Del., is among the 49 who have not yet been released.

Gregory faithfully attended the Sunday school at Seaford before his enlistment.

Dr. and Mrs. Earl Lee received a telephone call from the wife of one of the hostages who had been released, bringing word from Gary that he is well and has not been harmed. They also saw him on the CBS News Report Sunday night, November 25, and said he looked well. Dr. Lee reports more than 100 long-distance calls from all over the nation, expressing love and concern. □

—NCN

BELFAST CHURCH OBTAINS LAND

The Carickfergus Church in Belfast, Ireland, has obtained about an acre of land from the city council for a token fee per year lease. The congregation hailed the acquisition as a "miracle."

John Payton, pastor, says that on a recent Sunday morning he had to ask the children to leave the hall in which they worshiped and go to a different part of the building in order to allow room for adults to get in for the service. He believes the church is on the verge of great things.

Carickfergus hopes for a Work and Witness Team to help with the construction of a building and \$5,000 to \$10,000 for materials, in gifts. □

—NCN

FIRST AUSTRALIAN NAZARENE IS DEAD

Dr. A. A. E. Berg, 70, district superintendent of the Australia North-eastern Pacific district, died in his sleep at his home Saturday, November 17.



He was one of the founders of the Church of the Nazarene in Australia. While an officer in the Australian military force during World War II, he became acquainted with some American soldiers who were Nazarenes. The Church of the Nazarene began in Australia in 1947; it was sponsored by the Department of Home Missions and the General NYPS. Dr. Berg was the first Australian Nazarene. He became the first pastor of the denomination in his country, and served there as district superintendent for 29 years.

Because of failing health, Dr. Berg intended to conclude his service as district superintendent at the next assembly in February.

Funeral services, arranged by the pastors of Brisbane, were held in the Coorparoo Church of that city November 20.

Dr. Berg is survived by his wife, M. S. Berg; one daughter, Marian; and a son, Rev. Peter Berg. □

—NCN

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